

THE SPIRIT OF MISSIONS.

VOL. LXII.

AUGUST, 1897.

NO. 8.

WILLIAM SPAIGHT LANGFORD, D.D.

ENTERED into the rest that remaineth for the people of God, from his temporary home in the Catskills, on the evening of Friday, July 2d, 1897, the Rev. William S. Langford, D.D., the late General Secretary of this Society.

It is with great sorrow that we make this sad announcement to the Church. Dr. Langford's death was very unexpected. He was ill less than half an hour. He had gone with his family on the previous day to Twilight Park, where (in his own words), he said: "I promised Bishop Satterlee that I would take the chapel services during his absence, for love." It was his purpose to have a vacation, which he greatly needed, during the month of July, and to come to the Church Missions House during the week in August. He spent the last day of his life visiting his neighbors, and was in his usual health and spirits up to the hour of retiring, almost immediately after which he was stricken with apoplexy, understood to be the result of heart disease.

The services at his funeral were held in Trinity Church, Bergen Point, New Jersey, on the morning of the 6th, at eleven o'clock. In the congregation, which filled the church, were a large number of the clergy. Those in the chancel were the Right Rev. the Bishop of Long Island; the Rev. William Strother Jones, D.D., representing the Bishop of New Jersey (who is confined to his house by reason of a serious accident); the Rev. Drs. William B. Bodine, William R. Huntington, and David H. Greer; the Rev. Harold Arrowsmith, and the Rev. Frederick Maurice Kirkus, the last previous and present rectors of the parish, and the Rev. Joshua Kimber. The members of the Board of Managers (other than those just mentioned), all who possibly could be brought together, acted as pall-bearers. These were the Rev. Drs. William N. McVickar, Jacob S. Shipman, Octavius Applegate, Chauncey B. Brewster, Henry Anstice, and George M. Christian, and the Hon. John A. King, Mr. Alfred Mills, and Mr. George C. Thomas. The sentences were read by Mr. Arrowsmith, the psalms by Mr. Kimber, the lesson by Dr. Greer, and the creed and prayers by Dr. Huntington; the announcements being made by Mr. Kirkus, rector, and the benediction pronounced by Bishop Littlejohn. Hymns numbers 674 and 12 were sung by the vested choir. The interment was in Greenwood Cemetery, at the family's convenience, the Rev. Dr. Bodine accompanying them and reading the committal service.

A meeting of the Board of Managers was held in Trinity Church vestry room immediately after the funeral, when a committee was appointed to prepare a minute expressive of the Board's sense of its high appreciation of the character and work of the late General Secretary. This minute is published herewith.

The Rev. Dr. Langford was born in Fall River, Massachusetts, April 17th, 1840. As a youth, he went to Boston, where he was connected with St. Paul's Church, under the pastorate of the Rev. Dr. Alexander H. Vinton. He was active in Sunday-school work and obtained much favor with his rector. He engaged in business life under the Hon. Edward Atkinson, and, on the testimony of one of his associates, his prospects were extraordinarily bright. Indeed, from what the writer has gathered from Dr. Langford's conversation during years of intimacy, as a young man he must have been entrusted with great responsibilities. His strong inclination, which was fostered by Dr. Vinton, was, however, toward the Holy Ministry, and, renouncing all of his worldly prospects, after his preparatory studies at Gambier, he entered Bexley Hall, the theological department of Kenyon College, where, upon the completion of his course, he was graduated, and was made Deacon by Bishop McIlvaine, on June 26th, 1867. In a later year he received his honorary degree from that college.

Dr. Langford was assistant minister for a time under the Rev. Dr. Noah Hunt Schenck in St. Ann's Church, Brooklyn, and afterward the rector, successively, of St. Paul's Church, Englewood, New Jersey; St. John's Church, Yonkers, New York; and St. John's Church, Elizabeth, New Jersey. He was elected a member of our Board of Managers February 13th, 1883, and assigned to duty on the Domestic Committee. Upon the consolidation of the two departments, Dr. Langford was, on June 16th, 1885, elected the first General Secretary. He immediately, upon accepting the position, made a tour of inspection of western missionary work. This he did at his own charges, declining remuneration of any sort until he should enter upon his official duties. He assumed charge of the interests of the Society in the Domestic and Foreign fields on September 1st following.

When Dr. Langford had completed ten years of service in the office of General Secretary, believing that he had accomplished that for which he was chosen—the unification of the Society's work at its headquarters—and having carried to completion the building of the Church Missions House, for which to him more than to any other person the Church is indebted, he sought to be relieved in order that he might return to parochial life, which he always felt to be his real calling. The members of the Board would not entertain the proposition, and he worked on loyally. He had previously declined elevation to the Episcopate, for reasons of personal duty; he having been elected Missionary Bishop for Japan by the House of Bishops at its special meeting in Pittsburgh, in October, 1890.

Dr. Langford's last day at his desk was Wednesday, June 30th, when he forwarded with an autograph letter to the editor of each of the leading Church weeklies, the article entitled "No Summer Vacation," which had already appeared in the last number of this magazine. Let us call especial attention to it; believing it to be the last article from his pen, in which he "being dead, yet

speaketh" in commending the work which was so near his heart to the earnest attention of every Churchman.

We cannot eulogize Dr. Langford. For twelve years his relations with us have been too close, and could any words of ours do him full justice, we know well that our departed friend and brother would ask us to refrain.

MINUTE.

ORDERED BY THE BOARD OF MANAGERS TO BE SPREAD UPON ITS MINUTES.

The sudden death of the Rev. Dr. William S. Langford, the loved and honored Secretary of the Board of Managers, carries sorrow not merely to the outermost limits of our Church in this country, but literally to the ends of the earth, to Africa, to China, to Japan. Everywhere he was known, and everywhere he was held in affectionate regard, not for his work's sake only, but quite as much because of his being the man he was. Subjected in early life to the discipline of a mercantile training, he would appear to have been providentially prepared for the great work to which in the fulness of his powers he found himself called of God. That he would have been a most successful merchant, had he continued in the line of his earlier activity, few who took note of the able manner in which he handled the practical duties of the secretaryship will question; but it was in him to become more than what he at first set out to be, and by many years' experience in the cure of souls he grew into possession of those rarer qualities and aptitudes that are essential to a missionary leader.

The moral characteristics that most conspicuously distinguished Dr. Langford were courage and cheerfulness. He went at his work, whatever it might be, in a dauntless fashion that compelled respect. Enterprises that looked to others arduous seemed to him easy. No valley was too formidable to be bridged, no mountain too lofty to be levelled, or, better still, cast into the sea, if only he felt sure that he was hewing his path in the right direction. It was not that he did not discern the difficulties; he saw them as clearly as anybody, but he saw what others, sometimes, could not see, the beckoning light ahead.

The Church Missions House is Dr. Langford's visible monument. The building, to those who know its history, will always stand as a reminder of the man's indomitable persistency. He had made up his mind that the old quarters of the Board of Missions were inadequate and that, on the score both of dignity and utility, something better ought to be provided. His plan did not lack for opponents. Site, cost, architectural style, all these were points in controversy. But Dr. Langford was resolved that a Missions House there should be; and to day the building stands in its place, a lasting witness to his courageous prescience.

And yet he did not accomplish his objects by mere force of will; an element of persuasiveness entered into all his enterprises. His genial smile and cheery voice wonderfully helped him. If he sometimes spoke impetuously, it was not in the way that angers men, for there seemed to be no ingredient of sourness in his disposition. He would at any time heartily grasp the hand of the adversary with whom he had just been crossing swords. He knew how to "contend ear-

nestly," and yet never be contentious; how to strive, and yet never gender strife. In losing a man of this type we have indeed lost a leader.

His memory is our treasure, his example ought to be and shall be our inspiration.

(Signed)

WM. R. HUNTINGTON,	} <i>Committee.</i>
DAVID H. GREER,	
WM. N. McVICKAR,	
JOHN A. KING,	
ALFRED MILLS,	

MEETING OF THE BOARD OF MANAGERS.

THE Board of Managers held a meeting in the vestry-room of Trinity Church, Bergen Point, New Jersey, on Tuesday, July 6th, about noon. There were present: The Right Rev. Dr. Littlejohn, who was called to the chair, ten Presbyters, and four laymen. The Associate Secretary having stated the object of the meeting, by resolution the salary of the late General Secretary was continued for a time to Mrs. Langford for the benefit of herself and children, and the expenses of the funeral were ordered to be paid. A committee was appointed to draft a minute concerning the death of the General Secretary, to be spread upon the records, a copy of which was ordered to be forwarded to the family. The Board named as such committee: The Rev. Drs. Huntington, McVickar, and Greer, and Messrs. King, and Mills. Question being raised with regard to filling the vacancy caused by the death of Dr. Langford, no formal action was taken either temporarily or permanently. It was believed that all essential requirements of the office could be met for the present by the Associate Secretary, now restored to health. At the same time the importance and desirability of filling the office of General Secretary as soon as possible were duly recognized.

ACTION OF AMERICAN BISHOPS AT LAMBETH.

THE Bishops of the Protestant Episcopal Church in the United States of America in attendance at the Lambeth Conference, assembled on Monday, July 5th, at the request of the Vice-President of the Board of Managers of the Domestic and Foreign Missionary Society, the Right Rev. the Bishop of Albany, learned through a telegram addressed to the Bishop of New York of the sudden and lamented death of the Rev. William S. Langford, D.D., the General Secretary of the Board of Managers.

The senior Bishop present, the Bishop of Minnesota, having been called to the chair, it was on motion resolved that a committee be appointed to take appropriate action in view of these painful tidings.

The Chair appointed as such committee the Bishops of New York, Pennsylvania, Albany, Kentucky, and Dallas.

The Chairman immediately telegraphed to the family, the Board of Managers, and the Church at home the unanimous expression of the Bishops of their deep sense of the Church's loss, and their deep sympathy with those whom it bereaves.

On motion the following minute was unanimously adopted, and ordered to be communicated to the Church at home :

MINUTE.

The undersigned, appointed a committee to take action concerning the death of the Rev. William S. Langford, D.D., General Secretary of the Board of Managers, desire first of all to place upon record their profound sense of the loss which the cause of missions and the whole Church have sustained in the sudden departure of a man of singular adaptations for a most difficult position, and of unwearied devotion to its duties.

Dr. Langford was a striking illustration of growth and enlargement in connection with unique and ever enlarging tasks. His first work was not his best work, and his work grew better and better till the end. We who knew him in such various relations, gratefully remember, now, his invariable courtesy and assiduity, and his no less invariable courage, energy, and inspiring hopefulness. His death, so premature as it seems to us, bereaves us all, and we mourn, with his own family, his associates in the Board, and with every missionary at home and abroad.

(Signed)

H. C. POTTER, Chairman;
O. W. WHITAKER,
ALEX. C. GARRETT,
WM. CROSWELL DOANE,
T. U. DUDLEY.

ACTION OF THE PRESBYTERIAN BOARD.

ON the day of the funeral of Dr. Langford the Board of Foreign Missions of the Presbyterian Church was in session in New York, and took the following action :

To the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America :

It devolves upon me to communicate to you the following action taken by our board at its session on the 6th instant :

"The board having learned with sorrow of the sudden death of the Rev. William S. Langford, D.D., Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, it was

"*Resolved* : That Dr. Gillespie be requested to express to that Society our deep sense of the great loss which the removal of Dr. Langford has brought upon the noble cause of the world's evangelization.

"It was further

"*Resolved* : That the heartfelt sympathy of the board be tendered to the bereaved family of Dr. Langford."

The Rev. Dr. Gillespie, who was an old friend and neighbor of Dr. Langford's at Elizabeth, New Jersey, after conveying the foregoing action in gracious words, expresses his own sense of appreciation of Dr. Langford's character, and his loss, as well as that of the officers of all the missionary societies, in his sudden death. Dr. Gillespie says :

I count it an honor to have been designated to communicate to you the above action. I presume the selection was made because of my long and intimate acquaintance with Dr. Langford, first as rector of St. John's Church in Elizabeth, New Jersey, and afterwards as General Secretary of your Society. It would be impossible for me to exaggerate the esteem in which Dr. Langford was held by the officers and members of other mission boards and societies who had occasion to

meet him in his official capacity. Always and everywhere he was the Christian gentleman, but when brought into contact with his brethren in the Lord engaged in the same work of world evangelization, he was a brother beloved, whose fellowship was sincere and affectionate. As a member of the conference of officers and representatives of Foreign mission boards and societies in the United States and Canada, he was greatly esteemed for his Christian courtesy, his deep interest in all questions bearing on the extension of our Redeemer's Kingdom, and the wisdom which he brought to bear on the discussion of these questions. He will be greatly missed as a man of deep sympathy and broad, statesmanlike views of the great work to which he had given the ripper years of his life. What a joy for such a man to be so suddenly translated from the cross to the crown, from service for Christ on earth, to service with Christ in glory!

In behalf of the Board of Foreign Missions, and with assurances of personal affection for your late beloved Secretary, and sympathy with you in your sore bereavement.

THE SOCIETY'S FINANCES.

NOTHING could show more clearly the place which Dr. Langford, as General Secretary, had taken in the affections of Churchpeople than the fact that as soon as his unexpected death was known contributions for missions began to come in marked "In memory of Dr. Langford." These spontaneous gifts are received every day, and we do not know how any friends of missions and of Dr. Langford could pay a truer tribute to his memory than by helping to the utmost of their ability the good work to which he gave the ardent devotion of the last twelve years of his life in this world.

For this reason, and because of liberal responses to previous appeals, the immediate financial outlook is encouraging.

The acknowledgments at the end of this number of the magazine are only up to June 30th. It is there stated that *from that date* \$169,245 was "required to September 1st." The July receipts reduce this amount to about \$149,000. From this, however, legacies received for the ongoing of the work may fairly be taken if the Board so order, and known deductions made for unused appropriations. If this be done it may be said that during the month of August we shall need contributions aggregating \$56,000 to close the fiscal year (September 1st), without debt.

If the friends of missions will bear this in mind and give as they did during the corresponding month of last year, Dr. Langford's hopes will be fulfilled and his prayers answered, and once again, notwithstanding the "hard times," the Church will have met the missionary responsibilities undertaken in her name and by her authority.

BRIEF MENTION.

THE frontispiece of this number of THE SPIRIT OF MISSIONS, a portrait of the Rev. William S. Langford, D.D., our late beloved General Secretary, is a "speaking likeness," and is a notable example of the engraver's art. It was made by the Photo-Engraving Company, 67 Park Place, New York.

IN the American Church Almanacs for this year the standing committee of the Japan mission is variously published, and it is thought well to say that by the latest advices it is constituted as follows: The Rev. T. S. Tyng, president; Mr. J.

McD. Gardiner, secretary; the Rev. H. D. Page, the Rev. E. R. Woodman, the Rev. A. Lloyd, the Rev. John Davis, D.D., and H. Laning, M.D.

WE publish on page 447 an "American Missionary Hymn" written for THE SPIRIT OF MISSIONS by the Rev. Dr. Franklin Weston Bartlett. Dr. Bartlett is the author of the eucharistic hymn, number 226 in the Church Hymnal, beginning

"Saviour, Who didst come to give
Living bread, that all might live."

We think that the beautiful missionary hymn which Dr. Bartlett has composed will become a standard hymn of the American Church.

THE Rev. Henry D. Page, our missionary at Osaka, Japan, has published a volume of 184 pages entitled, "The Riches of Our Inheritance in Him; or, The Relation of the Incarnation to the Death of Christ," printed by the Aoyama Industrial Press at Tokyo, in 1897. Mr. Page has been for many years a missionary of our Church in Japan, and this volume is the fruit of his mature thought. The keynote of the volume is found in the first paragraph of Mr. Page's preface to his work: "All that the whole Church of God, or any individual Christian needs, either now in this present time, or in the world to come, of deliverance from all that is really and essentially evil, of life, grace, blessedness, power; all that is thus needed is, by the good counsel of God, laid up in an inexhaustible store and treasure in the Lord Jesus Christ, who is God's Only Son, and who, having become Man and having died and risen again, is united to us by the gift of the Spirit; so that we are made One Body with Him, we dwelling in Him, and He in us."

WORD has come that Miss E. M. Deane, deaconess, and Mrs. Demonet arrived safely at St. Michael's, Alaska, where they were met by Mrs. Prevost; the Rev. Mr. Prevost having gone up the Yukon on a missionary journey in his steam launch, the "Northern Light." Mr. Prevost's friends, who contributed for the boat, will be glad to hear that it is very satisfactory and is doing good work.

THE Board of Managers at a recent stated meeting made arrangements for the journey of Miss Elizabeth M. Lloyd, who is about proceeding to Monrovia, Liberia, to be married to our missionary, the Rev. Paulus Moort, M.D. Her passage has been engaged hence to Liverpool, by the steamer "Umbria," sailing August 14th, with the intention of her taking the steamer from Liverpool scheduled for the 25th. On Thursday evening, July 15th, a farewell reception was given at the Home for Aged and Infirm Colored Persons for Miss Lloyd. She has been assistant-matron of that institution for the last seven years. All the beneficiaries of the Home were present. Their ages varied from three-score years up to that of one who was said to be 128 years old. The managers attended in a body and made suitable addresses of congratulation. The oldest inmate presented a written address. It was altogether a very enjoyable occasion.

MR. JOHN R. MOTT, of the World's Student Christian Federation, the Student Volunteer Movement, and the Intercollegiate Young Men's Christian Association, has published a very readable account of a recent journey of his around the world, made in the interest of the students' organization for missionary work, under the title of "Strategic Points in the World's Conquest," with a map of his journey. During the twenty months of his tour, Mr. Mott traversed 60,000 miles, visiting twenty-two countries and presenting the object of his most important mission to the members of 144 universities, colleges, and schools. Services were rendered in

twenty-one conventions and conferences, and were attended by over 5,500 delegates, of whom fully 3,300 were students and teachers representing 308 institutions of higher learning. About 1,300 missionaries, belonging to more than eighty missionary agencies, were personally met. The story of this remarkable journey is embodied in an admirably printed and bound duodecimo volume of 218 pages by the Fleming H. Revell Company, of New York, Chicago, and Toronto.

WE welcome the *South Tokyo Quarterly Diocesan Magazine*, which will be a useful record of the work of the Church of England in Bishop Bickersteth's jurisdiction in central Japan. In the first number, that for January, 1897, an interesting fact is mentioned. The educational department of the Japanese Government have this year taken a new departure by sending a Japanese lady to England to study English educational systems. Previously only men had been sent for this purpose at the public cost, although one lady was sent a few years ago at the expense of the Empress of Japan. The lady now sent, Miss Yasui, went to England with Mrs. Bickersteth.

WITH OUR CORRESPONDENTS.

WE think it fitting to group under this heading extracts from some of the many messages of appreciation and sympathy, which have come to the Church Missions House from Bishops, other clergymen, and laymen concerning Dr. Langford's death. Among the first received was one from the Bishops of Albany and New York, by cable from London, in these words: "Heartfelt sympathy to family and whole Church."

Bishop Hare, himself a former Secretary, being absent from home, learned of Dr. Langford's death by an editorial in a Minneapolis paper, and writes: "You must have been stunned and appalled. So considerate of us Missionary Bishops he always was. So courteous in all his correspondence. So full of faith in us. So full of high hope of what the Church could and would do, he filled a place which few can fill. He laid his weapons down for a few weeks' rest, and God has made that rest perpetual—and we fight on."

Bishop Morris says: "I was just about writing to you to express my deep sorrow at the death of our dear friend Dr. Langford when your letter came in. What a blank his death will make in your office, and what a loss to the whole Church! What an admonition to us all to have our armor on, and each one to stand ready for his summons."

Bishop Penick writes: "Humanly speaking, we could ill afford to lose the General Secretary, but God's purposes and plans are wiser than ours."

Bishop Peterkin was in the interior of his diocese, and did not receive the dispatches from this office until after Dr. Langford's funeral. He hastened to express his "experience of the deep sense of personal loss" which he is sure is the sentiment of very many in the Church, and continues: "Our loss in the Board is very great. We shall understand better now that he is gone of how great value he was. I trust the Church will rise to her duty; thinking especially of Dr. Langford's last article about 'No Summer Vacation.'"

Bishop Brewer says: "Dr. Langford's death is a sad blow to the Church, and I know it will be a great grief to you. He has made a grand Secretary, and has given all his energies to the work which he had undertaken. The Missions House is his monument. He seemed so full of life that I could not think that death would come to him so suddenly. 'He rests from his labors and his works do follow him.'"

Bishop Rulison writes: "The news of Dr. Langford's death was a great shock and grief to me. It all seems so strange, particularly because Dr. Langford always

seemed so strong and well, and I never heard of his having been ill; but our times are in God's hands. The Church will mourn him greatly and feel its loss through his death."

Bishop Weed cannot conceive of a greater loss to the Church. He says: "Dr. Langford's untiring energy and devotion had won my heart. I felt I could go to him and talk over matters with perfect freedom. I always found him ready to listen, and so full of common-sense and enthusiasm that I never left his presence without feeling better for having made the visit."

Bishop Nicholson recurs to a recent interview that he had had with Dr. Langford concerning the next Missionary Council, and says: "I cannot well tell you the shock we all feel at the death of dear Dr. Langford. It is the heaviest loss, and the most real one, that the Church has had for many years, in all her organized forces and leaders."

Bishop Capers, being out of the reach of the telegraph and daily papers, heard of Dr. Langford's death by a letter sent from this office and forwarded to him. "It was a painful surprise," the Bishop writes, "for Dr. Langford seemed to me to be in the fulness of robust health. Alas, how great his loss to us all! I loved Dr. Langford. His affectionate nature, his cordial manner, and his readiness to respond always to the communications of his brethren, made him an attractive officer of the Church, and his high and noble personality and his marked ability all had greatly endeared him to me; but he has reached the goal in the prime of his strength and usefulness, and with him all is peace and joy now, for, living for Christ and His Kingdom, he has died in his Lord's time and faith."

The Rev. Dr. Edward Abbott, president of the standing committee of the Diocese of Massachusetts, sent a message of sorrow and sympathy and, in the absence of the Bishop, said that he felt it to be his duty to attend the funeral, representing the diocese, which he did.

One of the clerical members of the Board of Managers, absent from home, writes that he was terribly shocked at the news of Dr. Langford's sudden death. Several others of them we failed to find even through their usual addresses.

Among the missionaries now or lately in our service, the Rev. Joseph M. Francis, of Japan, wrote from London; the Rev. John Liggins, at Vineland, New Jersey; the Rev. Herbert Sowerby; the Rev. H. D. Page, from Minnesota; the Rev. John C. Ambler, from Clifton Springs, New York; the Rev. A. B. Clark, from Rosebud, South Dakota, and the Rev. E. H. Edson, all wrote notes of sympathy, which are briefly expressed by Mr. Page's telegram: "We are much grieved because of Dr. Langford's death. Our loss is very great."

An English clergyman, temporarily in this country, writes that he is much grieved to hear the sad news of Dr. Langford's very sudden death, and feels that it must be a terrible sorrow to all associated with him, as also a grievous blow to the Church.

The lay members of the Board of Managers, who are now in this country, and who were not present at the funeral, have also been heard from. Mr. Julien T. Davies says: "I never suspected that such a vigorous, energetic man was touched by heart disease. His death will be a great loss to the Society." Mr. Elihu Chauncey wrote that he did not receive the first telegram that was sent him, and that the tidings "came as a great shock. It is a grief to me that I was unable to be present at the funeral. Anything I could say would be inadequate to express the loss that the Church and the cause of missions throughout the world have sustained in the taking away of the General Secretary of the Board. His earnestness, activity, and uniform courtesy may possibly be equalled, but never can be exceeded by any of his successors in the office." General Marvin says: "Surely the Board

has met with a severe and serious loss. It seems strange that one who bore such a splendid outward physique should have been cut down so suddenly." Mr. James J. Goodwin telegraphed: "Surprised and shocked by news. Dr. Langford's loss will be keenly felt."

Mr. L. H. Morehouse, of the Young Churchman Company, writes: "Dr. Langford's sudden death has saddened me more than I can express. I had looked forward to his coming to Milwaukee in October with such delight that it seems doubly hard to believe that we are not to have him with us. It seems like a dreadful blow to the mission work; but that is God's work and not ours. I hope He will raise up another strong and equally faithful head."

Mrs. E. S. Allen, of Woodstock, Vermont, writes: "We are all mourning the loss of the Rev. Dr. Langford. I am sure it will be difficult to fill his place."

DO FOREIGN MISSIONS DO ANY GOOD?

SINCE my arrival in the United States I have been asked, "Do Foreign Missions do any good?" There are several ways of looking at this question. Let us look at it from the material point of view. Foreign Missions have been the pioneers of civilization all over the world. When the first missionaries go to a savage or semi-civilized race they find men more or less opposed to intercourse with the outside world, sunk in ignorance, and unable to develop their own resources. These missionaries study the language of the country, reduce it to some system; they translate the Bible, the Prayer Book and many other books into the native tongue. They give the people works on geography, history, the arts, and sciences. They instruct the natives in mechanical arts. By living with their families amidst these simple people they daily show them the methods and the needs of a more advanced form of life. As these natives become instructed they begin to develop the resources of their country, they also acquire new wants, and by the sale of their surplus productions they are enabled to enter the markets of the world and become the customers of civilized nations.

Moffat and Livingstone, by their travels in Africa, opened up vast portions of the dark continent. They familiarized the natives with the presence of the white man, and paved the way for the advancing wave of civilization, which is now spreading over that continent. The great success of the English Church's mission to Uganda shows what can be and what is accomplished by Foreign Missions.

Where missionaries go to peoples who are living in a more advanced state of civilization, while the conditions are somewhat different, the results are the same. Take, for instance, China. We find a people quiet, orderly, industrious, having an ancient civilization and literature of which they are inordinately proud. They are proud of their past, unwilling to make any changes, and if left to themselves would continue on the down grade, until they became disintegrated by internal corruption; for the eternal laws prevail, and the man or the nation which does not continue to progress cannot stand still; they must inevitably go backward until the process of decay is completed and the final ruin is consummated.

Wherever we go in China we see evidences of former grandeur—massive sea walls and stone bridges, great pagodas, huge walled cities; they are all old and are gradually going from bad to worse. The present generation are doing nothing to compare with the great works of their forefathers. The missionaries came to China, and they found a people who deemed that all knowledge was buried in their past literature, who had three religions, Taoism, Buddhism, and Confucianism, but no active, vital religious belief which was a daily living influence upon their lives. The missionaries settled in the different provinces and gathered in the boys and

girls. They taught them in schools. They opened hospitals, where even the natives were soon convinced that cures could be wrought every day which were marvellous to them. They gave the people the Bible and the Prayer Book, and devotional books translated into their own language, and they have written or translated hundreds of works on every branch of human learning, art, industry, science, and law for the benefit and instruction of the Chinese nation.

The missionaries have published newspapers which are bold and outspoken in their utterances on the causes of the present state of affairs in China, and which at the same time point out the logical remedies for the existing evils. These papers also let their readers know what is going on in the western world, and point to the sources of prosperity in foreign countries. These newspapers have become a power in the land, and are regularly taken by the leading gentry and the government officials throughout the empire.

Many years ago the imperial government at Peking found it necessary to establish the imperial university at Peking in order to train men for use in its foreign office and diplomatic work. The president of this university was Dr. Martin, a missionary who has been and is to-day a tower of strength to the rulers at Peking. The Rev. Timothy Richard, after long years of service in the interior as a missionary, was called to Shanghai to succeed the late Dr. Williamson as superintendent of the society for the diffusion of Christian and general knowledge amongst the people. Under Mr. Richard's able supervision, amongst other books, many works have gone out which show to the educated Chinese how faulty their methods of agriculture, mining, transportation, revenue, manufacture, and river conservancy are, and how famines and floods can be averted or mitigated. They show what progress has been made in these and kindred matters by western nations, and by a carefully prepared system of comparative statistics, they show how very great the advantage would be to China if she would adopt such methods and reap the benefits to be gained by the adaptation of western science and industrial arts to her own daily needs.

So great was the respect in which the Rev. Mr. Richard was held by the rulers of the nation that during the late war between China and Japan, the viceroy of the province in which Shanghai is situated sent for him twice to go to Nankin and advise him about important matters. Since the war Mr. Richard has lived in Peking, and he has been on the friendliest terms with the great viceroy, Li Hung-chang, and other officials of the highest rank.

Without multiplying names or giving more instances, it can be truly said that there is hardly a province in the Empire of China where there are not one or more missionaries at work who are the leaders of thought in their districts. The literature, both Christian and general, which is published and sold to the more thoughtful amongst the Chinese people is the greatest agency at work to-day for the advancement of this nation. The English papers which are published in China for the English and other foreign merchants and business men, freely admit that the missionaries are the pioneers—the advance couriers of international commerce. They open up new provinces, they educate the people, they create a desire for comforts before unknown, and above all they remove the prejudice against all foreigners; and then the merchant follows up the opening, and new centres for trade and commerce spring up.

So much for the consideration of the merely material results of the work of Foreign Missions. Who can calculate the inestimable results of the higher education, the Christian education and training, the growth in knowledge of spiritual things, in the Christian graces, in the refinement of life and manners, in the wholly inestimable value of the raising of the status of the women and girls, and of the hearths and homes of these people, who were steeped to the lips in all ignorance,

superstition, and degrading customs until the light of the Gospel shone down upon them, and the scales of darkness fell from their eyes ?

How many thousands and tens of thousands of Christian converts have laid down this mortal life and are now among the great throngs of the redeemed ! How many hundred thousands are now upon this earth and fighting the battle which all Christians must fight daily until the time shall come to each one when he shall hear the blessed words, "Well done, good and faithful servant ; enter thou into the joy of thy Lord."

The question is, Do Foreign Missions do any good ? Yes—material good, moral good, spiritual good. They are beyond all doubt, beyond all question, the very greatest power at work in this world to-day for the uplifting of the nations that were in heathen darkness into the noonday light of Christian civilization. The Church of God is raising herself up as she fulfils the Divine command: "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

HENRY W. BOONE, M.D.,
Medical Missionary.

CHURCH MISSIONS HOUSE, NEW YORK, July, 1897.

THE GREATEST WORK OF MISSIONARIES.

THE Rev. E. F. E. Wigram, a missionary in India, speaking at one of the meetings of the last anniversary of the Church Missionary Society on the urgent need for thoroughly educated native missionaries in his great field, said: "I should like to read you the words of two of our Punjab leaders on this point. This is what Mr. Clark says: 'It is now recognized by all missionary societies that it is to the natives themselves that we must ultimately look to perform the chief parts of the work of evangelizing their own countrymen. The native clergy are the new vessels for the new wine, who are perfectly familiar with the language and thoughts of the people. The greatest work that Foreign Missions can do in India is to seek to train native agents.' Turning from him to the saintly founder of St. John's College, Lahore, our first principal there, Bishop French, what does he say? 'The last thing which has been practised among us missionaries is what the greatest stress was laid upon and expended upon by Hindoo sect leaders, by the early British and Anglo-Saxon missionaries, as well as by Mohammedan mullahs everywhere; I mean giving a few instruments the finest polish possible, imbuing a few select disciples with all that we have ourselves been taught of truth, and trying to train and build them up to the highest reach attainable to us.' And so I am perfectly certain that that should be our great work in India. And yet as to the divinity-schools, what do we find? Our three schools in north India are all of them at this moment without a principal on the spot. We need some more help in this direction.

"I want to speak about the kind of men who can be turned out as evangelists. One of the first things I saw in India was the ordination of two men in Lahore. The name of one of them had been 'Victory of Mohammed'; but the Bishop said he did not think they could have a clergyman of the Church of England with that name, so from that time he took the name 'Victory of Christ.' What is he doing?

"I should like you to see a letter which he wrote after his ordination. It was full of joyful confidence at the realization that God had indeed been endowing him with the power of the Holy Spirit for his new work. I should have liked you to sit with me, a few months ago, under a tree in a Punjab village and hear him speak to some Mohammedans. He took the name which Mohammedans themselves give to our blessed Lord, 'The Word of God,' and with winning tact and convincing clear-

ness showed them that they could not call Christ 'the Word of God' without admitting the truth of those words: 'In the beginning was the Word, and the Word was with God, and the Word was God.' I wish you could have seen the cheerfulness with which, in the height of last hot weather, he described his experiences in the newly settled Chenab canal district, whence he had just returned from a flying visit to Christian emigrants from his own district. One evening he had offered four *annas* for a glass of water, but had to go to bed without it; but he made very light of that because he felt he had done the Master's work."

That is one of the men whom the Lord is sending out, while the other ordained with him has lately held mission services for Christians as far as Peshawar to the west and Agra to the east, and has brought freshness of spiritual life to both European and native Christians.

THE POWER OF CHRISTIAN SONG IN MISSION WORK.

MUSIC is a gift to the human race; it was sent into the world by the Master of harmonies; by Him who, at the dawn of creation, was present, when He caused the morning stars to sing together, and "all the sons of God shouted for joy." The purpose of the Divine Author in bestowing upon His creatures this precious gift—the beauty of melody, and the power of harmony—was for their benefit and enjoyment, for their highest good. Doubtless the gift of music, especially of song, was bestowed for advancing the purest and best objects possible to the race; pre-eminently the making known to the whole race the good tidings of great joy, announced in song on the plains of Bethlehem by a chorus of angels. Like other gifts or powers, that of music may be perverted, debased to meaner purposes, but it may also be made of more than angelic assistance. All nations have this gift, some in greater, others in less degree. Its highest use is in the worship of the great Creator, the Author of being and blessing; next, its importance and use in publishing the glad tidings of salvation to the unsaved millions of the race.

Far less use has been made of the power of song in evangelistic and mission work than might have been or should have been made. In fact, in the history of mission work, taking all missions in all lands, there has been manifest a lamentable lack of the use of music as an adjunct of great and effective power. Until during the present generation little was done towards introducing music and making it an element of power in evangelistic efforts. . . .

My observation has shown me that those missionaries and missions which have made most use of song and cymbal, voice and viol, and those evangelists who use music of some kind, vocal or instrumental, or both, are by far the most successful in their work; they are happier in that work; they pursue happier methods, and the many who come under their influence, or who accept the joyful Christianity which they teach and exemplify, yield more readily and are better Christians, and better Christian workers than those who are silent, if not gloomy, while others sing and enjoy the full benefits of the new faith they have espoused. These observations extend to many lands, many foreign fields, taking in the work and workers in various parts of India, China, and Japan, in Egypt and Palestine, Italy, Germany, England and America. In these latter countries the hopeful, happy, successful Christian workers make large use of music, more particularly of stirring spiritual songs, as all our readers know, and those who use the power of song but little, and yet are blessed with some degree of success, would be manifold more successful, if they did but follow the example of those who have the highest success in the great work.

We do not admire all the methods of the Salvation Army workers, but we do admire their wisdom in utilizing music to so large an extent, and we rejoice in their success, but take from their public services, whether indoor or upon the street, the music which is their never-failing accompaniment, and what would be their chances of success? Small, indeed. Their music may not be of a high order, in fact, it is often the very reverse; but it is the best part, the most efficient item in their success. Thousands have been brought to Christ, and saved from lives of degradation and crime by the efforts in stirring Christian song, even by the band-music of the Salvationists. Who will deny this? And in every land, and in all the varied languages of earth's babbling millions, the same success has followed, and will continue to follow, the *singing of the Gospel*. . . .

In all the preliminary evangelistic work in missions, music, singing especially, is of prime importance in finding a way to the hearts of heathen, old or young. After churches have been formed, and day-schools and Sunday-schools established, music is, if possible, still more important. It seems to me more of a necessity in mission work, in church services, prayer-meeting, class-meeting, Epworth League, Christian Endeavor, or Sunday-school in heathen lands, than in Christian countries.

All can judge how much the music of our churches and of all our services here is prized, and what these services would be without it. The power of Christian song in mission work has already accomplished much, and will go on doing more and more in winning a lost race back to God until "the kingdoms of this world shall become the Kingdom of our Lord, and He shall reign forever and ever."—*Rev. Dr. J. W. Waugh, in Missionary Review.*

NEGRO ELOQUENCE.

THE Hon. R. L. Smith, the only Colored representative in the Texas legislature, a native of Charlestown, South Carolina, who received his early education in our Wallingford Academy, and afterward graduated at Atlanta University, introduced a bill providing for a branch of the state university for the education of Colored youth, and made an earnest plea for his race and for the bill, which was afterwards passed on the strength of his argument. The plea of Mr. Smith for the education of his people in Texas applies to the race at large, and Mr. Smith's speech is here reproduced in part to show what a member of the race can do, as well as to show what ought to be done.

Mr. Smith said: "I come before you this morning as the only representative of a race that constitutes more than one-fifth of the population of the great State of Texas. To those among us who have studied sociology, who reason from cause to effect, who rightly understand what the age requires, the warning of the Sphinx comes with as terrible a significance as it did to Oedipus: 'Answer rightly the question of life, or die.' Our civilization is that of the round-head and the cavalier. It is essentially the product of the school-house and the church. Not a single epoch has been marked by any great event that was not the offspring of intellectual and moral force operating from within outward.

"When the Puritans stepped upon the shores of this continent, bringing with them freedom to worship God, they planted Harvard; they planted Yale. They moved on, and as state after state was wrested from nature's wild domain, and turned over to civilization, college after college bespoke the tribute that the New Englander paid to the power of the trained intellect to conquer, hold, and grow. All

over our western land the influence of New England ideas and methods sway. It was the same south of Mason and Dixon's line. The oldest commonwealth of them all established William and Mary College, and the most profound statesman of our republic, a son of the Old Dominion, chose as a fitting tribute to be engraved upon the stone that should mark his resting-place, and tell to the coming generations something of his service to the people, these words : ' Here lies Thomas Jefferson, author of the Declaration of Independence, the statute for religious freedom, and founder of the University of Virginia.'

" It is a saying commonly accepted that our system of education begins with the common school and ends with the university. The history of the growth of education will show the reverse of this to be true ; that in every state in the Union, the schools for higher education were established first, and the common schools afterwards.

" Mr. Speaker, these citizens that come before you through me, their representative, were a few short years ago your slaves. Laws enacted upon your statute books made it a penal offence for the kindly disposed among the master class to open to our view that goodly inheritance, a knowledge of books. The Book of Seven Seals was not more closed to those who essayed to open it, than the accumulated knowledge of ages to our sealed vision. We were liberated absolutely naked in mental culture ; naked in possessions ; naked in the essentials of citizenship. The firesides around which you gather, and where you were fitted in morals and in precious memories to fight the battles of life, were not enjoyed by us. We had no incentive to industry, because we could acquire no property ; had no incentive to morality, for our wives and children were not our own. None of those things that have moved you to reach forth and conquer a continent inspired us. To-day we have 300,000 unincumbered homes. Started on the journey of life without a dollar, we now pay tribute on \$30,000,000 worth. With nothing but the awful school of slavery, we have to-day cultured homes by the thousands. We have given you all that is distinctively American. Our progress in civilization is your very best argument as to the immense strength of your institutions, for through them we have gone further in thirty years than we could have gone in hundreds, perhaps, without them. Up the toilsome way that other races have trod, we recognize the fact that we, too, must come. Slowly and painfully we must fit ourselves for the duties and responsibilities of citizenship. All we ask of you is to give us of your oil. Open to us the same avenues for equipment that you give to others, and we will repay you by adding to the store of common wisdom something for the common good. Give us tools ; turn on the light, and by your side we shall help to make great our country and our state ; and with our lives we shall keep them as Horatius kept the bridge, in the brave days of old.

" You will need us in the grand development that is soon to take place in our state ; in your mills, and mines, and workshops ; in science, art, and literature. Have we not earned a just title to your lasting friendship ? Have we not been side by side with you in every step that you have made ? Have we not in the early days reclaimed the deserts, and made the wilderness blossom as the rose ? If God has enlarged our boundaries, given us greater opportunities, why not prepare us and use us, your brethren, so that when the capstone to the temple of liberty is put on with shoutings, we may have some humble share in the undertaking ?"—*Church at Home and Abroad* (Presbyterian).

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

SEVENTEENTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF MONTANA.

THE past year has been a good one for the Church work in Montana notwithstanding the financial difficulties we have had to face. The best thing I have to report is that our offerings for General Missions have been increased by one-half. Last year, in convocation, we adopted the plan of apportionment proposed by the Board of Managers, received pledges from every clergyman, and then agreed to raise \$1,500 for that object. We have fulfilled that pledge, and have voted to raise the same amount for the coming year. This shows what could be done if this plan should be adopted throughout the whole Church.

The Rev. R. V. K. Harris resigned the charge of Miles City and Glendive at the end of October, and was succeeded by the Rev. Charles Quinney, who gives services in five places.

The Rev. Thomas E. Dickey resigned the work in Kalispell to become general missionary of Flathead county, and was succeeded by the Rev. H. E. Clowes in October. The Rev. H. E. Robbins has been received from the Missionary District of the Platte, and succeeded the Rev. Mr. Clowes at Fort Benton on the first of January. In addition to his home mission, Mr. Robbins holds services at Fort Assinaboine, Glasgow, and Havre, on the Great Northern railway, and at Lewistown in Fergus county. On visiting this latter place he has a stage ride of a hundred miles.

In March I ordained Robert Stanton Stringfellow to the Diaconate, and he has charge of the missionary work around Helena.

The church at Sheridan has been com-

pleted, and the indebtedness resting upon it is only \$200. A building has been purchased by the little mission at Sun River, which is being fitted up as a chapel. Rectories have been built at Livingston and Fort Benton. The mission at Anaconda has become self-supporting and will soon be organized into a parish.

All the old debts have been decreased, although new ones have been created for the rectories built. We have one more clergyman at work than ever before, and we are reaching eight or ten more places with regular services. It is probable that within a short time a new mission will be started in Butte, and a new missionary set to work in the region around Great Falls.

This shows a substantial advance in several directions, with the probability of still larger increase in the near future. The amount of work to be done is only limited by the means for its support; but more has been accomplished than I saw any reason to hope for a year ago.

Our endowments are slowly increasing, and in time we shall be strong enough to organize into a diocese. The sooner that time comes the better I shall be pleased.

I have given my whole time to the work the past year to the advantage of the missionary work, although the receipts of the missionary treasury have suffered by it. Unless I have more help the coming year I shall have to go East to raise funds, and that is what I am very reluctant to do.

I have received the following sums from the dioceses named: Pennsylvania, \$1,600; New York, \$1,402.40; Massachusetts, \$502.50; Central New York, \$211.35;

Western New York, \$120; Pittsburgh, \$115; Central Pennsylvania, \$100; Maryland, \$75; Southern Ohio, \$29; Connecticut, \$11.75; Long Island, \$10; Ohio, \$10; Albany, \$5; total, \$4,192.

Besides this I have received about \$1,300 from offerings in Montana for diocesan missions, and from interest on endowments. I called in some loans that I had made to missions struggling with

debts for building churches, and thus have kept out of debt myself; but I cannot do this another year, for I have no more loans to call in.

The expenditures have been as follows: Missionary work, \$6,158.75; church building, \$350; theological education, \$175; miscellaneous, \$338; total, \$7,021.75.

L. R. BREWER,

Missionary Bishop of Montana.

AN IMPORTANT MISSION IN WESTERN TEXAS.

I PROPOSE to go North, God willing, next autumn, and have been authorized by Bishop Johnston to solicit aid for this portion of the Missionary Jurisdiction of Western Texas, which he has placed under my charge. This mission contains eleven towns, five of which are county seats, situated along 250 miles of the Southern Pacific and Aransas Pass railways, from Edna to Rockport and San Diego.

In each of these towns there is a splendid opening for the Church's work if only it could provide them with regular and frequent ministrations. Our people are faithful and loyal to the Church, and cheerfully do everything in their power to extend its influence throughout the country.

I now have the assistance of a very earnest and energetic candidate for Orders, Mr. R. R. Diggs. He is doing a splendid work, but we feel ourselves totally unable to meet the demands of our extensive field. At least one other helper is very sorely needed. My object, therefore, in going North is to endeavor to get another man in Priest's Orders, and to raise the necessary funds for his support.

What is true of this mission is true of the whole of Western Texas. Though the Church has been sorely handicapped by the want of men and funds it is begin-

ning to make its influence felt for good among all classes, and its outlook for the future is full of promise if it can seize the present favorable opportunity.

I enclose a copy of Bishop Johnston's letter, written before his departure for the Lambeth Conference.

I was about to write to Dr. Langford when I read the sad news of his death, which comes to the workers in the mission field as the news of a heavy personal sorrow.

ALFRED W. L. GARDEN.

ROCKPORT, TEXAS, July 12th, 1897.

Bishop Johnston writes to the Rev. Mr. Garden as follows:

"SAN ANTONIO, May 11th, 1897.

"*Dear Mr. Garden:*

"Should you go North next fall I very much hope you may succeed in securing a suitable man to assist you in your large and interesting mission field, and also in raising funds to support him. With yourself and another man in Orders, and Mr. Diggs, the candidate for Orders, we ought to be able to take care of all the stations, and plant the Church strongly in all that region of country.

"Wishing you God-speed in your work, I am,

"Yours sincerely,

"J. S. JOHNSTON,

"Missionary Bishop of Western Texas."

THE NEW CHINESE MINISTER.

THE *Independent* says that it is an interesting fact that the new Chinese minister at Washington is a Christian man, a member of the Church of England. His suite nearly all speak Eng-

lish, and one of them, who it is expected will be consul-general, belongs to a well known Christian family in Hongkong. A letter in the *Christian Advocate* says that Minister Wu Ling-fan was educated

in London, and called to the English bar in 1877. Viceroy Li Hung-chang became impressed with his ability and selected him as his legal adviser. He was after-

ward made director of Chinese railroads, and was connected with the negotiations for peace with Japan at the end of the recent war.

MISSIONARY INTELLIGENCE.

ALASKA.—A letter received from the Rev. John W. Chapman, dated at Anvik, January 16th last, says: "Matters in our little world go on much as usual, only the school is in better condition than last year, and in many directions there are signs of development. I have done some travelling this winter, and am likely to do more. Miss Sabine's enthusiasm is steady, and increases rather than diminishes. She is doing a work that will tell for years to come. She has the art of the story-teller, and that is invaluable in teaching children. She seems to have seen her vocation plainly, and to take real comfort in her work, and like the great Mother Hubbard, she is equal to her environment. Miss Sabine has succeeded with the school in every sense. The children, as well as older pupils, love to go, and show quite remarkable improvement."

"We thoroughly enjoyed Bishop Rowe's visit here, and we mean to hold up his hands. I got some insight into the difficulties that he has to encounter, and if he succeeds it will be an evidence of fitness for any degree of respect that we have it in our power to pay him. I believe that he has taken the right way to success, and that in his great work he deserves the whole-hearted support of the Church."

FLORIDA.—Mr. G. R. Fairbanks sends this minute of the action of the last council of the diocese, and writes: "I inclose the following action taken at our late diocesan council, which I hope may have some beneficial effect in increasing the interest in our mission work and enlarging the amount of our contributions. The last two years have been very trying in Florida financially, and it was with no small effort that the diocese was able to meet all its obligations."

"ANNUAL COUNCIL, DIOCESE OF FLORIDA, May 6th, 1897.

"The Rev. Dr. Weller submitted the following:

"Report of special committee on the communication from the General Board of Missions:

"The committee to whom was referred that portion of the Bishop's address pertaining to the communication from the Board of General Missions, respectfully reports:

"(1) That the long continued and generous help which the General Board has extended to the Diocese of Florida receives but faint recognition in the contribution from the diocese. In their opinion this is largely owing to the fact that our people generally lack information as to both the position and work of the General Board, its position, as representing the whole body of the American Church with its claims upon all baptized persons, and its work, the planting and maintaining of Christ's cause, not only at the outposts at home and abroad, but also in many of the feebler dioceses of which Florida is one.

"We think the cause would at least be helped by the clergy by annually outlining these to their congregations, and by supplementing these with information on the present practical working and necessities of the Missionary Board.

"(2) That the raising of funds for this great work ought not to be spasmodic and irregular, but systematic. We do not believe that in the present financial condition of our surroundings, any fixed pledges as means of securing definite sums annually from the parishes and missions could be successful. We propose for a tentative measure that every clergyman in a parish or mission, after impressing upon his people the importance as to the duty, shall call for volunteer offerings of at least five cents per week to be placed in the offertory on

each Sunday in envelopes supplied for the purpose, and by reminders from time to time to keep attention directed to the same.

“R. H. WELLER, Chairman;
CURTIS GRUBE,
W. H. CARTER,
G. R. FAIRBANKS,
F. S. KNIGHT.”

Mr. G. R. Fairbanks offered a resolution embodying the suggestions of the report, which was adopted.

NORTH CAROLINA.—The June number of the *St. Augustine's Record*, the official paper of St. Augustine's School for Colored pupils, contains the sixth annual report of the Rev. A. B. Hunter, the principal of the school, from which we condense the following statement.

During the past year, in the collegiate, normal, preparatory, primary, and industrial departments of the school there have been sixteen teachers and 323 pupils. New departments have been begun during the year. The kindergarten, with from sixty to seventy children from the neighborhood, has been under the capable direction of Miss Edith E. Smith. The St. Agnes's Hospital and Training-school for Nurses was started last October, and has had seventeen patients and five nurses, in addition to Miss Marie L. Burges, the matron and head-nurse. The industrial department consists of the students, both young men and girls, who work all day and go to school in the evening. The beginning of a trade-school has been made by the formation of a bricklaying and masonry class, in which seven or eight young men have been employed under the best Colored mason to be found, and they have done a good deal of work upon the walls of the new library building, have plastered ten new rooms, and were erecting the brick walls of an addition to the Lyman Building. They attend the night-school with the industrial students, and have paid their school charges with their work.

The report says: “Existing as a Christian school in the midst of a community whom we would serve, we have made an effort in various ways to get into touch with our neighbors, a college settlement

in our own fashion. First of all, we have a number of students in our regular course, from our own neighborhood. Our ‘afternoon’ school was started with the object of giving instruction to the children of the neighborhood who were not sufficiently advanced in reading, writing, and arithmetic to enter the lowest grade of the morning school. The Sunday-school, started years ago by former teachers, has been kept up for a number of years, and for the last six years under Mrs. Hunter's care. At times it has had 200 children and over. Gifts are given at Christmas, but no name is entered on the roll after the first of November. Disorderly children are dismissed and not retained.

“The ‘mothers’ meeting’ was organized with the thought of giving friendly counsel to the women of the neighborhood concerning their houses and children. It has been kept up for nearly two years, and the attendance has often reached 100. The ‘missionary store’ was started with the ‘mothers’ meeting’ as a basis. In order to prevent unworthy people from becoming purchasers, the privilege of buying at the store is confined to the members of the ‘mothers’ meeting,’ or to those recommended by at least two members. A small yearly fee is charged for this privilege.

“A men's meeting has been started for friendly conference, but thus far has not been very numerously attended.

“The kindergarten was another effort to influence the life of our neighbors. In this case we began with life in its earlier and more plastic condition. The privilege has been eagerly seized. The hospital is an effort to crown the thought of helpfulness in the spirit of Him who came to heal the body and save life, as well as to heal the sin-sick soul. There is still a strong prejudice against the use of the hospital in time of sickness, and we can only hope to live down this prejudice by a homelike atmosphere, careful nursing, and skilful treatment.

“A penny provident scheme of small savings has been started among the members of the ‘mothers’ meeting’ and children of the neighborhood, and over fifty dollars have been deposited in small sums. Thus the habit of saving the

surplus, the first step toward being a capitalist, has been started among very poor people."

The many needs of the school, still unsupplied, must be provided largely by the gifts of those who are interested in its success and growth, and the principal believes that "there is a great cause of rejoicing at the progress that has been made in the life of the school. In material things various buildings have been added—the dining-room, dormitories, cooking-school, and sewing department, the new chapel, the Benson Library, the industrial building, the hospital, the addition to the Lyman Building, now begun, and the sixty-eight acres recently acquired. The farm has been improved and the looks of the grounds bettered. The course of study has been carefully graded and extended both up and down. The discipline of the school has grown better with every year. The number of students has grown from 119 in 1890, to 323 in 1897; the number of teachers from eight to sixteen. From the teaching of a few class-rooms the work of the school has gradually developed. New departments have been added, industrial teaching has been introduced, the industrial system has been greatly improved, so that students know that their cash payments are actually dependent upon the amount of work they perform."

NORTHERN CALIFORNIA. — Bishop Wingfield's friends will be glad to know that his health is improving. The *Pacific Churchman* of July 15th says: "We were as much surprised as gratified to receive a note the other day from Bishop Wingfield in his own handwriting. It was written in pencil in regard to forwarding to him copies of the *Pacific Churchman*, and the first line written by him since his attack of illness a year ago."

OKLAHOMA AND INDIAN TERRITORY. — Bishop Brooke, who was ill at Topeka, Kansas, for several weeks, has recovered his health and is at work again in the jurisdiction.

Bridgeport, Oklahoma. — The buildings

for the Cheyenne and Arapahoe mission at this place have been completed, and the Rev. D. A. Sanford has taken his family there. His faithful work will now be even more effective than heretofore. His Cheyenne assistant, the Rev. D. P. Oakerhater, may also be addressed at Bridgeport.

OREGON. — Under date of July 14th Bishop Morris writes from Portland: "I am just off to-morrow for a tough mountain journey to look up some of the scattered sheep far away from the fold, where a Bishop and Priest of the Church never were seen. A devout old Churchman just writes me that my visit will be the event of twenty years to him. There is enough of just this kind of work here to take the entire time of one young, vigorous missionary."

WESTERN COLORADO. — *Ouray.* — The Rev. N. T. Goss, missionary at Ouray, reports June 1st: "The mission is weak in numbers, but has some of the best people in the town at its head. At present services are held in what will be the basement when the church is completed. It is of stone and nicely furnished in oak. Sometime in the near future it is hoped to complete the building by erecting a wooden elevation on the present stone foundation. The mission owns a parsonage, with six rooms, which the missionary will occupy. There is no school connected with the mission, but the missionary expects to take up some work among the miners at the different camps, of which there are several in the vicinity. This will cause expense of course, which will have to be borne by the missionary, whose salary now is only sufficient to enable him to keep out of debt, leaving scarcely anything for books, and provides for no more than the actual necessities of life.

"The church, or chapel, needs a Bible for the lectern and a Prayer Book and Hymnal for the chancel, also a surplice and stole. The missionary would also be glad of a private Communion set for administering the Holy Communion to the sick."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

TWENTY-THIRD ANNUAL REPORT OF THE BISHOP OF HAITI.

CHURCH CONVOCATION.

THE first important occurrence in the work of the Church in this missionary jurisdiction after my last annual report was the meeting of the convocation in its thirtieth annual session, held during the second week of last August.

ORDINATION.

During this session the Rev. Alexis Fargeau, then in Deacons' Orders, was advanced to the Priesthood, in order to qualify him for more efficient pastoral work in the mission station placed under his charge in the city of Léogane, where he had begun Gospel work with very encouraging prospects since the previous Easter-tide.

TESTIMONY TO THE NATION.

Assembling annually in our organic capacity at the capital of the nation, where the chief executive authority has its seat, where the high court of justice is also located, and at a time when the national legislature is in session, we regard it as one of the best means of rendering an efficient Gospel testimony that must have its echo throughout the whole nation. We have, as it were, lighted the Gospel candle by the introduction of the missionary work of the Church among these people, and the convocation is the candlestick upon which it is placed, that it may give light to all dwelling throughout the borders of their national domain; that they may see to enter thereby into the Kingdom of God, by the nation itself being brought into subjection to "our Lord and His Christ" (Rev. xi. 15).

COMMENDABLE ZEAL.

Animated with this noble conviction, and in a spirit of great self-sacrifice, our

missionaries here manifest a commendable zeal in attending the annual sessions of the convocation. On this head, however, the last session of convocation was remarkable by the absence of the Rev. Mr. Ledan for the first time since 1868, when he began to attend those annual gatherings as a lay-reader in charge of the congregation of the Holy Saviour at Cayes, and by the absence of the Rev. Mr. Benedict, for the first time also, since 1872, the year of his return from the United States in Deacons' Orders, assisting for the first time in those gatherings at the extra session of convocation held under the presidency of the late Bishop Coxé in November of that year.

Two previous visits of the Rev. Mr. Ledan to the capital for family affairs after the session of 1895, and a visit of the Rev. Mr. Benedict here, in a matter pertaining to his official functions as the director of the government high-school at Cayes, just one month before the last session of convocation, made it inconvenient for them to return again to the capital to attend that session. Some idea may be formed of the pecuniary sacrifice involved in this matter when I say that the passage from Cayes to the capital and back again costs twenty-four dollars in gold by steamer. To hire horses to travel overland necessitates an expenditure equally great.

SALT OF THE EARTH.

It is not enough, however, that the Church of Christ in its organic capacity should only be the light of the world; it should also be the salt of the earth. The missionaries charged with the work here spare no efforts to keep up, as far as cir-

cumstances permit, a burning and shining light. This is all they can do in their organic capacity, while being careful to keep up individually the Christian savor of Gospel salt in their own conduct.

Aid, therefore, must come from our brethren abroad to maintain this salty savor in the organic work of our feeble, nascent Church in Haiti. The uncared-for sick poor that come in our way should have the benefit of the healing art. Hence, a dispensary and a hospital would give powerful emphasis to the preached Word. Primary instruction in the elements of school education would also be a most efficient auxiliary in the work of propagating the Gospel among the illiterate masses that abound in our rural districts. Finally, a "school of the prophets," or theological training institute, to prepare Gospel ministers to be the continuators of the work now done by those on the stage of action, when their hands fall nerveless by their sides, cold in death; this also is an important desideratum that the most elementary prudence commands should be supplied with the least possible delay.

We pray God to raise up some choice and generous souls among those who, by Divine providence, have amassed abundant wealth, and who shall be moved to give the necessary means to establish and endow in Haiti those much needed auxiliaries of our Gospel preaching.

VISIT TO THE UNITED STATES.

The next occurrence that may be noted here, and which took place after my last annual report, is the visit made to the United States by the Bishop, to be present at the Missionary Council held in Cincinnati last October. The means to cover the expense of the trip had been provided by a generous Churchwoman, unknown to the Bishop, a year previously, with a view of having him present at the General Convention held in 1895; but as the Bishop was prevented, by pressing local engagements, from being present at that convention, the contribution was continued at his disposal to be present at the Missionary Council to be held the following year; and he gladly availed himself of this pro-

longed opportunity to visit his native land, which he had not seen since 1875. During this visit he had the privilege, for the first time, of being present at a meeting of the American House of Bishops, assembled in extra session in New York, called together for the election of two Domestic Missionary Bishops, but at which only one was designated. But once previously the Bishop of Haiti had had the privilege of being present at an assembly of Bishops. This was at the Lambeth Conference of 1878, in the deliberations of which he also took part, as a member of the same.

He was both edified and instructed by his presence in the House of Bishops and in the Missionary Council, in being thereby able to take note of their proceedings. He also embraced the opportunities offered to him to preach and deliver missionary addresses, and otherwise to officiate in various localities during his visit. By the brotherly invitation of the Bishop of Southern Ohio he also administered Confirmation to a class of five candidates in St. Michael's Church, Cincinnati.

EPISCOPAL VISITATION.

On the return of the Bishop to his missionary jurisdiction, he at once made arrangements to visit divers congregations where candidates awaited Confirmation. Three congregations have thus been visited, which will be more particularly noted under the several heads of the mission-stations which follow.

The absence from the local seat of his pastoral work necessitated by those visits in his home jurisdiction and abroad, only became practicable after the reconstruction of the church edifice at this base of our missionary operations. During six years after the fire of 1888, which destroyed our mission buildings here, our work at the capital may be said to have been in a state of suspended animation. Its respiration, however, was slightly improved, when the hitherto shelterless congregation was enabled to assemble in a small school-house which we constructed. The case, however, became still more hopeful during the next two years, when we were busily engaged in the work of building an iron and brick

church, and furnishing it for the public worship of the congregation. Thus much having been done at last, although still awaiting means to build a parsonage, the Bishop became freer to exercise his active episcopal oversight throughout the rest of his jurisdiction. We pray our Heavenly Father, if it be His holy will, graciously to continue to bestow His favor and blessing on this renewed resumption of our work, and mercifully to spare us from any such further fiery trials as those which we have hitherto passed through.

PORT AU PRINCE.

In my last annual report I stated that a favorable opportunity had not then presented itself to reorganize the Sunday-school in Holy Trinity Church. A month had not elapsed after penning that statement, when one of the vestrymen of the parish, and several members of the chapter of the Daughters of the King came to me and voluntarily offered themselves to take in hand the work of reorganizing the Sunday-school, fixing its sessions immediately after morning service, which then began at 9 o'clock, and terminated at 11 o'clock. The Sunday-school exercises would, therefore, end about mid-day, a very unpleasant hour for locomotion in the tropics. I, however, accepted their proffered services, rejoicing at almost any opportunity to see this important work begun.

During my absence in the United States a pestilential fever broke out here, and the Sunday-school, for sanitary reasons, had to be suspended; but at the beginning of the present year, we have reopened it under more favorable circumstances as to the hour of assembling the children. The public service of the congregation has been fixed at 10 A.M., and the Sunday-school at 9 o'clock. The roll of scholars numbers nearly forty children, and both teachers and scholars are animated with a commendable zeal. Two boys are designated each Sunday by the superintendent of the school (the vestryman spoken of above) to take up the collection in the congregation at the offertory, and on last Easter Day and Whitsunday they preceded the clergy in singing a processional. At the episcopal visitation of this parish on Christmas

Evening, six candidates were confirmed. Pastoral work in visiting the sick, and in calls for funerals, has been very sensibly augmented in this parish during the last year. The brunt of this work falls on the Rev. Mr. Holly during my absence from home.

LÉOGANE.

On the 17th of last January I visited this missionary district and confirmed thirty-five persons belonging to the five chapels in the mountains; one of that number being from the new station opened in the city of Léogane on the preceding Easter Day, by the Rev. Mr. Fargeau.

Commemoration was made, in the Bishop's discourse, of the thirtieth anniversary of the establishment of the Church's mission in those mountains, for which purpose the late Bishop Burgess ordained the Rev. Mr. Alexander in 1866.

The chapel at Petit Boucan having become too small for the congregation they have begun the construction of a larger one.

I am sorry to have to add that those mountaineers suffered from a continual drought during the whole of last year, an affliction which is still prolonged, up to the time of writing, into the present year. All their garden and farm culture has been entirely abortive. The only alleviation of their pecuniary situation has come from their coffee crops, as the coffee-trees have been sufficiently hardy to withstand the drought. On the other hand, the price of coffee having fallen in the markets of Europe much below that of previous years, the cultivators have received less relief from this forlorn source than they would otherwise have had. Hence, they are much reduced in circumstances, are very poor; great privations and some suffering exist among our members in this district. I am thankful in being able to say that the Rev. Mr. Battiste has now two devoted Presbyters to aid him in the general oversight of the six congregations scattered throughout this suffering missionary district.

AUX CAYES.

I made a visitation to the Church of the Holy Saviour at Cayes, at the beginning of March last, and took part there

in the services of Ash-Wednesday and the following Friday. At the evening service of the First Sunday in Lent I confirmed sixteen candidates, and confirmed another candidate at an evening service on the Friday following.

Toward the end of the month of May I again found myself in Cayes on my way to visit the mission station at Aquin, and took part in the services at the installation of a chapter of the Daughters of the King in the parish of the Holy Saviour. I am thankful in being able to add here, that the difficulties which existed among the members of the congregation, to which I referred in my last annual report, have all been happily surmounted, and the parish is again at unity with itself. The Rev. Mr. Benedict, the rector of this parish, has given up the charge of the government high-school, and is cultivating a small farm in the vicinity of Cayes, to make up this deficit in the means of his livelihood.

TORBECK.

The parish of St. Paul at Torbeck was also visited, where I confirmed five candidates at the morning service of the First Sunday in Lent. The parish school has been temporarily suspended at Torbeck, as the proprietor of the house which was hired for the purpose had refused to continue to rent it for the purpose. The Rev. Mr. Ledan, the indefatigable rector of this parish, who never allows himself to be discouraged in the face of any difficulties, however great, is taking measures which, under the favor of the Divine blessing, will soon surmount this obstacle thus thrown in the way of his work, by the installation of his parish school in other quarters.

AQUIN.

I visited the mission congregation of the Holy Spirit in the first week of the month just passed, and took part in the joyful celebration on Whitsunday of the second anniversary of the establishment of that mission by the Rev. Mr. Jones. About a dozen members of the Church of the Holy Saviour at Cayes, together with the Rev. Messrs. Benedict and Ledan, were present to participate in the sacred festivities of that occasion. The solemn services were inaugurated on that

day by Morning Prayer and the Litany at 5 A.M., followed by the Eucharistic Service at ten o'clock the same morning, at which the general of the arrondissement, with his staff in full military uniform, attended. The closing service of the day was Evening Prayer, said at 7 P.M., during which I confirmed five candidates. A spacious house is hired, where the services of the congregation are held, and the minister and members deserve credit for the pecuniary sacrifices they have made to fit it up neatly and in a thoroughly churchly manner.

OTHER STATIONS.

Gros Morne, Mirebalais and Lascahobas, having been visited during the year previous to my late trip to the United States, were not again visited the present year. From Gros Morne the accessions of some members have been reported to me. On the other hand, reports have reached me of some members repelled from the Holy Communion at Mirebalais and Lascahobas, who have been walking disorderly. While it is saddening to hear of these defections from Christian integrity of any of our members, it is still a matter of thankfulness that the Rev. H. Michel, who has the oversight of the congregations in that district, manifests such a jealous pastoral vigilance for the purity of the Gospel and to maintain the good reputation of the Church of Christ.

CONCLUDING REFLECTIONS.

In now proceeding to bring this report to a close, it may not perhaps be amiss to call to mind, and to keep distinctly before us, the peculiar problems that the work in Haiti presents for solution, and which, by God's assisting grace, we are called patiently and perseveringly to work out.

FIRST PROBLEM.

One problem is that of converting to true Christianity at least four-fifths of the population of the island, who reside principally in the rural districts, and who still openly keep up, in spite of the Christian Baptism, which was administered to them in infancy, the superstitious and idolatrous practices of heathenism, transferred hither from Africa, by their enslaved ancestors, about four centuries ago. We have already happily begun the efficient solution of this problem, the ocular

demonstration of which is given in the work accomplished, and still being progressively accomplished, under the manifest blessings of Almighty God, by means of the five chapels established in the mountains of Léogane. Eight mystagogues, or heathen priests, in that district, have been led to abandon the practice of those superstitions, renounce the pecuniary gains which they thereby acquired, and humbly submit themselves to Christ, by the obedience of faith! Moreover, those converts, unwilling selfishly to content themselves with the good things thus obtained for their own souls, are, on the contrary, active in searching out other souls in those mountains, who are still sitting in darkness, in order to bring them also to the feet of Christ, that God may lift upon them, too, the light of His reconciled countenance.

These precious results, thus far obtained on a small scale, are, therefore, the earnest and pledge of the ultimate solution of the whole problem, in a like manner, throughout the whole island, under the continued blessing of Almighty God on our labors, and on those of our successors in the work, if our fellow Churchmen abroad will only come to our help.

SECOND PROBLEM.

The other problem to be solved is that of awakening the educated and nominally Christian men in the towns and cities of Haiti to an adequate sense of their religious responsibilities, as citizens occupying the high places in the administration of their country, and, more particularly, as fathers of families. The indifference on their part to the claims of personal religion is, no doubt, greatly owing to the fact that they have been contented to maintain their national independence without a native ministry in any of the religious denominations at work here for the best part of a century. Our Church mission has been the first to make a serious attempt to meet this crying need in Haiti during the last thirty years. Our efforts in this respect are more or less appreciated by them. Yet there are two causes which paralyze any decided attempt on their part to rally under the standard of Christ, which Divine Providence has permitted us to un-

furl on these shores, viz., first, because their women and children, including the boys until they are about sixteen years of age, are held fast in the iron grip of the foreign clergy of the Roman Church; and secondly, because of the bewildering divisions of needless but persistent sectarianism. This has not, however, made any serious attempt to raise up a native ministry among its converts, and has so far signally failed to awaken any notable religious interest among the class of men to whom reference is made above, after a struggling and pointless work carried on for eighty years past.

ESCAPE FROM A DILEMMA.

Under these lamentable circumstances we have been trying to show that the only available way of escape from their dilemma, between Romanism on the one hand, and sectarianism on the other, is that of an autonomous Church, which embraces evangelical truth, as revealed in the Holy Bible, coupled with primitive Church order, as it has come down to us through the Christian centuries from Apostolic times. Thirty years ago we published a manual to this effect under the auspices of our convocation. A second edition of the same, with additions, was issued from the press last year. Hence, we have tried not to fail in bearing a full testimony to this nation, so far as circumstances permitted, by delivering to it the Gospel message, as our branch of the Church of Christ has received the same, and we trust God, who alone can give the increase, to give final efficacy to the same among the intelligent men of this country, so sadly in need of deep religious convictions.

We know, from painful experience elsewhere, that the way of refuge from this perplexing dilemma, however self-evident to ourselves as Churchmen, is, nevertheless, slow in working out such a conviction in the minds of others. Therefore, we must leave results to God, while we continue to bear our unflagging Gospel testimony, and, in His own good time, He will answer in His own way, His beloved Son's sacerdotal prayer (St. John xvii.), in bringing us all into the unity of the truth.

FACTS ABOUT THE HAITIEN MISSION.

Meanwhile a statement of facts, in re-

gard to the Church's mission in Haiti, has just been issued from the press, a small edition in pamphlet form, thanks to the pious zeal of a devoted Church-woman, and the lively interest taken therein by an active publisher in New York. The scope of this published statement is to show, (1) that the Haitien mission, in its incipency, and in every subsequent stage of its progress so far, was conceived, brought forth, and set forward, under the guidance of the Episcopal and general missionary authorities of the American Church; (2) to set forth its spiritual claims on loyal Churchmen, and its natural claims on all patriotic Americans; and (3) to make known the crying needs of our missionary work here in the present crisis of its development.

A HAITIEN EDITION OF THE PRAYER BOOK.

While on this subject of publications, I may be permitted to add here, by way of suggestion, that an edition of the Prayer Book in French, issued with the title of the Haitien Church on its title page, and with the prayers for the civil authorities adapted to the official titles of those authorities here, would be a wonderful missionary preacher in this republic, in places where the living preacher as yet finds no available opening to go in and lift up the voice. The patriotic sentiment of nationality is very strong and emphatic among the Haitien people in general, as it is among the Japanese. Our work would, therefore, recommend itself in the strongest possible manner to their sympathies, if our Book

of Common Prayer appeared with a local national title to be circulated among them.

STATEMENT DOWN TO DATE.

I have now hastily sketched the state of our work in Haiti and its needs brought down to date. An unflagging continuance in well-doing to the best of our ability, under the circumstances, we feel to be still an imperative duty incumbent upon us. The supply of means to meet those needs, appertains to Divine Providence and the good will of our fellow-Churchmen, to whom God has confided His talents to be put out for spiritual usury.

Meanwhile, we invite all well-wishers of the Gospel of Christ, and lovers of the Kingdom of God, to pray with us that whatever may fall to our lot in this matter, we may still remain, amidst prosperity or adversity, firm and steadfast unto the end; standing manfully at our posts, and doing our whole duty, until relieved by other Gospel sentinels raised up to take our places in the Church Militant, when we go to our last repose in the Paradise of God, there to await the sound of the archangel's trump, calling us to enter more fully into the joy of our Lord!

Episcopal acts since my last annual report have been as follows: Ordered Priest, 1; confirmed (in the Diocese of Southern Ohio, 5; in Haiti, 68;), 73.

JAMES THEODORE HOLLY,
Bishop of Haiti.

PORT-AU-PRINCE, July 1st, 1897.

CONFERENCE OF THE BISHOPS OF THE ANGLICAN COMMUNION IN CHINA AND COREA.

THE Bishops of the American and English Churches in China and Corea, in conference at St. John's College, Shanghai, as described by Bishop Graves in his report of the China mission published in the last number of this magazine, have issued the following letter:

TO THE CLERGY AND LAITY OF THE ANGLICAN COMMUNION IN CHINA AND COREA, GREETING:

We, Bishops of the Holy Catholic Church, in full communion with the

Church of England, all of us being lawfully commissioned to exercise episcopal functions in China or Corea, assembled at St. John's College, Shanghai, under the presidency of the Right Rev. George Evans Moule, by Divine Providence Bishop of the Church of England in Mid-China, after receiving in St. John's Chapel the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions affect-

ing the welfare of God's people, and the condition of the Church in these lands.

It seemed good to us to associate with ourselves in the discussion of these questions several of the most experienced Priests of our respective dioceses, and after such discussion, which lasted during two whole days, to meet by ourselves alone for the purpose of final consideration of the questions involved, and for passing such resolutions as were deemed suitable and beneficial.

The whole of the resolutions here appended were passed by us unanimously; it being, nevertheless, clearly understood from the first that no resolution of the conference would be held to be binding merely in virtue of such resolution.

We are sure that the importance of most if not all of them will be acknowledged by the clergy, whether native or foreign, and that all the members of our communion (we would fain hope, in some cases those who are beyond our borders) will be thankful if they should be found to contribute in any measure toward a solution of the questions involved.

On three of the subjects discussed* we have thought the appointment of a committee to investigate further and report to the president would be of real practical advantage in bringing about a wider concurrence of usage.

Two other subjects were discussed by ourselves alone: (1) the subdivision of existing dioceses of the Anglican Church in China, Manchuria, and Corea, and (2) the relation of the American and English branches of the Church in China and Corea, and a resolution was passed on each. These are not incorporated with the other resolutions, since the initiative in any action involved rests rather with our home Churches than with ourselves, and it seems to us that no good end would be served by the publication of our opinions at this time.

We would call upon you all to join us in giving thanks to Almighty God for His goodness in permitting us thus to meet in conference together, and for His favor manifested to us all during these meetings. We earnestly commend to your

prayers the labors of the committee appointed to report on several of the subjects discussed, and of those responsible for the issue of the Church periodical in Chinese.

We pray that the deepened sense of our oneness in Christ Jesus and in the bonds of our common communion which have been vouchsafed to ourselves during this conference may be abundantly granted to our clergy and their flocks also; and further, that our having been permitted thus to manifest the real unity of the Anglican communion in these countries, notwithstanding the different nationalities, various missionary agencies, and divergent schools of thought represented, may in the good providence of God prove to be one step onward in the direction of that perfect unity which we believe to be according to the mind of our Lord and Master Jesus Christ.

We are, with brotherly love,

Your servants, for His sake,

G. E. MOULE, Bishop in Mid-China,
President.

CHARLES PERRY SCOTT, Bishop of
North China.

CHARLES JOHN CORFE, Bishop of the
Church of England in Corea and Shing-
king.

F. R. GRAVES, Bishop of Shanghai and
the Lower Yang-tse Valley.

W. W. CASSELS, Bishop in Western
China.

SHANGHAI, April 6th, 1897.

RESOLUTIONS.

I. In view of current misunderstandings arising out of the two terms, "religion of the Lord of Heaven" and "religion of Jesus," as though the two were fundamentally distinct religions, this conference recommends that all branches of the Anglican communion should use and promote the use of "religion of Christ" as equivalent of Christianity.

II. That as a term to designate all churches in China and Corea within the Anglican communion this conference recommends the adoption of "Tsung Ku Chiao Hwei" as the equivalent of "Anglican Communion."

III. In view of the two renderings of the baptismal formula in use in the various missions of the Anglican Church

* A common formula for Holy Baptism, common terms for the three orders of the Holy Ministry, and Church discipline.

in China and Corea—the variety mainly turning on the question whether the formula should come from the Latin, as in our English Prayer Book, or direct from the original Greek—this conference proposes to appoint a committee to investigate this question with a view to a uniform use hereafter.

IV. That this conference, without any hesitation, reaffirms the sanctity and the importance to the life of the Church of the Lord's Day [see Report of Lambeth Conference, 1888] but nevertheless is convinced that under present conditions in these lands, clergy in charge of congregations and Bishops in judging cases referred to them are bound to give due consideration to circumstances in dealing with Christians who absent themselves from Divine service and plead the requirements of their occupation or trade as reason.

V. That a committee be appointed to consider the various methods of discipline existing amongst us at present and to report at the next meeting of this conference.

VI. This conference, after full and careful consideration of the important letter addressed to them by many of their clergy in 1895, asking for a common classical version of the Book of Common Prayer, convinced as they are of the desirableness of uniformity in the rendering of theological and liturgical formulæ, nevertheless feel that in view of the difference in some minor but important respects, besides the canon of the Holy Communion, between the American and English Prayer Books, it is impossible at present to secure a common version in classical Chinese for all our dioceses. Meantime, deeming on the one hand the widely used Prayer Book of Bishop Burdon to stand in need of revision in respect both of terminology and arrangement, and aware that the American mission has bestowed much labor on the revision of their Prayer Book and is now approaching its completion and publication, advises the postponement of the undertaking until the Bishops and their clergy shall have had an opportunity of studying that revision with a view to its possible adoption, at least in respect of theological terminology.

VII. That this conference adopts the report of the provisional committee on the publication of a Church periodical subject to the acceptance of the office by the proposed editors.

VIII. Seeing that the existing method of reckoning the days of the week which has been commonly used by the non-Roman Catholic churches in China since the early part of the century is inconvenient and misleading, this conference resolves that it is most desirable that in all branches of the Church in China and Corea distinct efforts should be made to change the phraseology, so that whilst "Lord's Day" stands for Sunday, Monday is always spoken of as the second day of the week.

IX. This conference recognizes with thankfulness the amount of unanimity already attained on the point of common terms for the Holy Ministry, and inasmuch as the chief diversity appears in the rendering adopted for the second order of the Ministry, the conference resolves to appoint a committee for the consideration of this particular question, not excluding powers of considering and reporting on the names for the other orders of the Ministry.

X. This conference records its sense of deep thankfulness to Almighty God for His assistance vouchsafed during the three days' session now ended, and resolves that, God willing, a similar conference be convened at Shanghai by the senior Bishop in the autumn of 1899.

XI. That a letter in English and Chinese, accompanying the above resolutions, be sent to the clergy and Christians in China and Corea.

G. E. MOULE, Bishop of the Church of England in Mid-China, President.

CHARLES PERRY SCOTT, Bishop of the Church of England in North China.

CHARLES JOHN CORFE, Bishop of the Church of England in Corea and Shing-king.

FREDERICK ROGERS GRAVES, Bishop of Shanghai and the Lower Yang-tse Valley.

WILLIAM WHARTON CASSELS, Bishop in Western China.

AFRICA IS BEING WON.

IN an address at a missionary meeting in England, Dr. Gaul, Bishop of Mashonaland, observed: "A great deal is said about the enmity between English and Dutch, and most of it is sheer nonsense. The Boers are not ignorant, dirty, and narrow-minded. The hatred we hear of is between officials, and politicians, and capitalists, having keen and diverse interests at stake. For years I lived my life among the Boers, and many are my

personal friends. But think of the prospect for Christians. Already the pioneer efforts of Livingstone are reaping fruit—the ten dioceses of South Africa on to the Zambesi, our Scotch friends at Blantyre, over the Zambesi the Universities' Central Mission, the Baptists on the Congo, Bishop Tucker in Uganda, and the start made in the vast Soudan. Slowly, but surely, Africa is being won for Christ and the Faith."

ANNOUNCEMENTS.

Japan.—The temporary address of the Rev. H. D. Page has been changed from Merriam Park, St. Paul, Minnesota, to Collington, Maryland.

—Under date of July 5th the Rev. Griffen Marshall Cutting, whose appointment was announced in the last number, has been heard from at Montreal *en route* to England to visit his mother; expecting to proceed thence, *via* the Suez Canal, after seeing Bishop McKim in London.

—Miss Georgiana Suthon, who sailed from New Orleans March 13th, *via* Eng-

land, the Holy Land, and the Suez Canal, reached Yokohama on the 28th of June.

Africa.—A letter has been received from the Right Rev. Dr. Ferguson, from Liverpool. He disembarked from the steamer "Loanda" on July 1st after an eighteen days' voyage from Monrovia, and was going on to London to attend the Lambeth Conference. It was not before known that the Bishop expected to make this journey, his previous letter having failed to arrive.

DEATH OF MISS WARD.

AS we go to press a letter comes from the Rev. F. L. H. Pott, of Shanghai, under date of July 3d, giving particulars concerning the lamented death, on June 27th, of Miss Lily Funsten Ward. She had been ill, it appears, for some time. At Christmas she was advised to rest, but her devotion to her work and the fear of burdening others impelled her to decline. She finally broke down completely, and was taken to I-chang by Mrs. Winslow, wife of Lieutenant Winslow of the United States Navy, who nursed her through her long illness.

Mr. Pott continues: "When she had recovered a little it was thought best that Miss Ward should come down to Shanghai, and leave at once for Japan. After the steamer left Hankow she rapidly became much worse. Mrs. Winslow was with her all the time. Dr. Ludlow, being on the same steamer, was able to give medical aid. During the last two days she was entirely unconscious and was beyond human help. When the steamer reached Shanghai, it was impossible for her to be removed.

"Dr. Reid, Mr. Cooper and Miss Dodson were at hand to meet her, and they telephoned out to the college for me.

was just beginning morning service, for it was on Sunday, but went in to town as quickly as possible. On arriving I offered up some commendatory prayers, but could do nothing more. She died at twenty minutes past eleven. On the following day, Monday, the funeral took place at the new cemetery chapel. As the archdeacon was ill, I officiated. She was laid to rest in the plot belonging to the mission. To-morrow evening at six we purpose holding a memorial service.

"The mission has indeed suffered a great loss, for Miss Ward was a woman of wonderful unselfishness and a most Christlike character. All who knew her loved her. The Chinese were very fond of her, and she was a great help in the Wuchang work. Our only comfort is the thought that, having been faithful in the few things, God has called her to some large work for Him in the world behind the veil. Her life will long be an inspiration to her fellow-workers."

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii., 8.

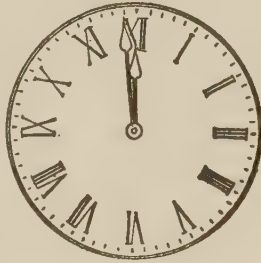
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AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

THAT THE GOD OF MISSIONS WILL RAISE UP A MAN TO OCCUPY THE VACANT PLACE OF GENERAL SECRETARY WHO SHALL BE, IN HOLY DEVOTION AND INTELLECTUAL GIFTS, AS ALSO IN BUSINESS APTITUDE, EQUAL TO THE VAST RESPONSIBILITIES WHICH REST UPON THE EXECUTIVE OFFICER OF THE MISSIONARY WORK OF THE CHURCH.

AMERICAN MISSIONARY HYMN.

[Written for THE SPIRIT OF MISSIONS.]

O God Supreme, Who dost the world sustain,
Who madest all, and nought hast made in vain,
Who holdest all the nations in Thy hand,
In Thee we trust, and pray Thee, bless our land.

From eastern dawn has beamed the Gospel light,
To cheer, illumine, and endue with might;
Still more and more its gracious realm extend,
While glad hosannas to Thy throne ascend.

O Sun of Righteousness, Thy healing give,
That all the earth may look to Thee and live;
That all the peoples, gathered here, may know
The health and peace that from Thy presence flow.

May many tongues acquire one language here,
To tell Thy glory, and promote Thy fear;
Thy Spirit's voice be in the message heard,
And every heart receive the living Word.

Grant us the fruitage of the heavenly birth,
Thy Kingdom come, Thy will be done on earth;
O'er mighty river, and from sea to sea,
Let all be one in loyalty to Thee.

FRANKLIN WESTON BARTLETT, D.D.

DR. LANGFORD'S WORK FOR THE PRAYER BOOK.

As many of the Rev. Dr. Langford's friends have said since his lamented death, "the Church Missions House will be his visible monument." It seems to one of the observers of Dr. Langford's work for the last twelve years, that aside from his official duties as the missionary secretary of the Church, that part of his accomplishment which will be most far-reaching and most beneficent, and which showed most clearly what manner of man he was, was his work for the American Prayer Book.

Those who watched him most closely will never forget how manfully and successfully he broke down an artificial barrier which prevented the widest circulation of the revised Book of Common Prayer, and by securing (for all time, we cannot doubt), a cheap edition of the book, put it within the reach of every man, woman, and child who should wish to possess it.

Dr. Langford did this because he loved the Prayer Book with all his heart, and that love of his was the true expression of his religious spirit. He was of a very ardent temperament, and in matters of secular opinion was a strong partisan, as he had a right to be; but I venture to say that in matters of theological and ecclesiastical opinion, and especially as the executive of a general missionary board, composed of men of various views, no man could have been more unpartisan than he. He believed that the Prayer Book preached the whole substance of the Gospel and the Church, and for that reason, as he often said, he wanted it to go everywhere, feeling sure that wherever it went, it would convert men to the truth.—"*Amicus*," in the *Church Standard*, July 24th.

OUR POLICY MADE FOR US.

I HAVE been asked what is our policy. The duty of a parliamentary party or a cabinet minister is to construct a policy. I am not quite so certain that it is the duty of a society of Christian men engaged in Christ's work to do the same thing. Our policy is not for an earthly

king, but for a Divine King; it has been made for us. It is a policy we have not to construct for ourselves; it is a policy we have to adopt and carry out. We are ambassadors for Christ, and I imagine it is the duty of an ambassador to carry out the instructions of the king that sent him out. It is our duty to follow God's policy, to wait upon God and watch; neither to lag behind, nor to run in front. I know that in human politics this would be called opportunism, but I believe that in Divine politics opportunism is a token of the highest faith. If it is opportunism, then Moses and the people of Israel were certainly opportunists when they waited for God's signal which told them when to pitch their camp, and where. If it is opportunism, then I am sure it contains in it, in a way some of us are slow to understand, the real secret of progress and prosperity. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as the eagle; they shall run and not be weary; they shall walk and not faint."—*Rev. Henry E. Fox.*

THE AWFUL DARKNESS.

AN English missionary publication, speaking of the obligations of missions at home and abroad, says: "Side by side with this view of what is needed at home, it is well to place the faithful message which Mrs. Bishop gave us in her speech in St. James's Hall, pleading for a right conception of the Foreign field. She told us with all the authority of her unique experience of what heathendom is, that there is a danger of our letting our minds be too much taken up with the bright gleams that reach us of the light shining from our mission-stations amid the darkness of heathendom, and realizing too little the awful darkness which they seem to intensify. She ran through some of the horrors of heathenism—polygamy, slavery, torture, unblushing immorality, the deification of vice, infanticide, demon worship, and so forth. She pressed on her hearers, 'the degraded condition of Eastern women, their firm belief in their own superstitions and customs, their immense influence over their children, a fatal influence which seemed

more than anything else to insure the continuity of false religions'; and she summed up this part of her speech in the terribly true words: 'We take the state of the perishing heathen much too easily.'

A REMARKABLE PUBLICATION.

"EYE-GATE, OR NATIVE ART IN THE EVANGELIZATION OF CHINA," is a remarkable publication. It is a reproduction of pictorial illustrations of some of the histories and parables of Scripture by a Chinese artist, with accompanying letter press. The artist had not seen English pictures of the narratives he illustrates, the Deluge, the Prodigal Son, etc., but drew the pictures entirely out of his own head, so that they are purely Chinese in character. This adds greatly to their interest. The work now published has for its primary object the interesting of English people in China missions; but it has a further object behind, viz., to foster the use of native-drawn pictures in missionary work in China. The letter press is supplied, and the whole is edited, by Dr. W. Wilson of the China Inland Mission, and he gives a striking account of the usefulness of pictorial illustrations among the Chinese. We strongly recommend the whole work to the notice of our friends.—*Church Missionary Intelligence* (London).

FRAGMENTS.

—AMONG the facts of wide interest reported at the meetings of the last anniversary of the English Church Missionary Society was this—that forty-five men and thirty-seven women had recently been accepted for service, and that they would leave England for various fields next fall. This is even a larger number than left last fall.

—Lewis Crozer, who lately died near Chester, Pennsylvania, in his lifetime gave large sums to benevolent objects. Crozer Seminary was often remembered in his benefactions. By his last will he gave \$250,000 for the establishment in Chester of a free library, and \$500,000

for a homœopathic hospital, with a home for incurables attached.

—The probating of the will of Judge Benjamin R. Sheldon, who died at Rockford, Illinois, lately, reveals the fact that among his bequests is \$100,000 to Williams College, while the Hampton Institute also receives \$100,000. He was for eighteen years on the supreme bench of Illinois, and served for more than forty years on the bench in that state.

—In a report on the trade of the city of Foochow, China, the English consul refers to the Ku-cheng massacre. "The result," he says, "has been to bring a large number of converts into the churches, and to stimulate missionary effort in the province. I think that few Europeans at home or in China realize how much trade benefits from the presence of missionaries in the interior. These gentlemen, in addition to fulfilling the duties of their sacred profession, take it upon themselves to bring foreign inventions and the needs of foreign civilization to the notice of their Chinese neighbors, and thus a knowledge of things and consequently a demand for them spreads through the country."

—Dr. John H. Barrows, after his three months in India, visiting the great cities from the Himalayas to Cape Cormorin, in his farewell words on leaving the country, said: "The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what splendid triumphs of faith have enriched the Church Universal! I have heard much less of the discouragements of missions than I expected. I know how hard-worked and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and sore trials; but I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

THE officers and members of the Woman's Auxiliary, with all who care for our missionary work, are filled with sorrow at the great loss that has come to them so suddenly and unexpectedly. We can add nothing now to what is said regarding it in other pages of this magazine, but the thought of it may give weight to the words that follow, and help us to realize more keenly than in the past our missionary duty in these vacation days of the year.

OUR LOAVES AND FISHES.

A MEDITATION FOR THE LAST MONTH IN THE MISSIONARY YEAR.

BY AN OFFICER OF THE CONNECTICUT BRANCH.

FROM time to time, when through missionary appeals we realize the vastness of the work and the constant need of men and women workers and more money; when we see the indifference of the many, and the inability of the few to meet the appropriation that is made to carry on our Church's mission work, our hearts sink, and we are tempted to say, "There is too much to be done. It is impossible for us, with limited means and many cares, to do more. Here is mission work at our very doors not half done, to say nothing of our great West. Why not leave China, Africa and Japan?" Or, if we really feel for those who have no knowledge of Christ, we say, "If we had great fortunes we would give great sums to those missions."

Perhaps we have more than we think. Perhaps our lack of riches is a greater trust than were there a large fortune. Let us look into the sixth chapter of St. Mark's Gospel, and read fifteen verses, beginning with the thirtieth. There we see that the Apostles were once placed in much the same position we are in now. "They had no leisure so much as to eat," because there were so many coming and going. They were like us in our hurried, worried, busy, modern life. They were surrounded by five thousand hungry people, and they had not food enough to feed the twelve even. It was toward evening, and they were tired and hungry themselves. Why could not these people go to the villages and get their own food? But the Lord said, "Give ye them to eat." Was ever a more impossible command given to men? But the Apostles simply obeyed, and gave what they had. There was a great deal of self-denial on their part. If that crowd had been sent away they might have sat down in the twilight and eaten their poor little supper of five loaves and two fishes. As it was, the Lord did not forget them in feeding the multitude. There were twelve disciples, and twelve baskets full were left.

Now let us apply this to spiritual things and to ourselves. One night St. Paul had a vision, and across the water he saw a man standing, and calling to

him, saying, "Come over into Macedonia and help us!" and he knew that the Lord was calling him to preach the Gospel to those people. This nineteenth century is nearly at its close; God is working great wonders. To every one of us comes a vision; let us look, let us listen—what do we see? Across the water, countries where there is only daylight enough for us to see dimly a vast multitude standing. Across our own continent we look, north, south, east, west; we see more distinctly but the same thing, a multitude standing and calling. What do we hear? A cry of pain and a hungry cry for help from one thousand millions of souls—souls that need the Bread of Life to live by as much as we do; and again a Voice is calling each one of us, saying, "Go ye into all the world, and preach the Gospel to every creature, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." "Give ye them to eat." "Take the spiritual food to every creature."

We all have the knowledge of Christ's love, and we have all received baptism. Our lamps have been filled with the oil and fire of the Holy Spirit. We must carry this knowledge, this baptism, this light, to those who are without it or our lamps will go out. The way to do it is to offer to Christ just what we have. He asks nothing more. Christ said to the Apostles, "How many loaves have ye? Go and see." Let each one of us go and see what we have stored up among us.

First, our prayers; every one can offer them.

Second, ourselves, or rather, our selfishness; we can give that up.

Third, our intellect; how often we waste this on trivial things; how little we study the progress of our King, or speak a word for His missionaries.

Fourth, our strength, day by day given to little things, not to carrying the good news of His love.

Fifth, our energy, given freely, but not to advance His Kingdom, and to take food to hungry souls.

Sixth, our influence; this goes out at all times, either to help or to hinder God's work.

Seventh, lastly, our money; not so very much perhaps, but all that God needs, if we spend it rightly.

Here are seven things, five loaves and two fishes. Every one has these seven things to offer. Oh, let us offer these in faith, as did the disciples. Do not let us keep our poor little loaves and fishes to ourselves, or by and by it will be dark, and we shall be very hungry. Let us obey our King's command and give food and light to His children, so that we and they shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed us, and lead us unto living fountains of waters.

A PRISON INCIDENT.

WE have received with great pleasure, from the office of the Church Periodical Club, the following touching incident, and print it gladly, feeling sure that it will increase interest in the club itself and in the mission from which the story comes. We wish it might also awaken thought for prisoners in other places, and a desire to gain—through acts of pity and Christian helpfulness—

some share in the commendation of our Blessed Lord: "I was in prison, and ye came unto Me."

The Church Periodical Club, which receives and distributes literature to such of the clergy and laity as are unable to supply themselves, has lately received these two letters at its office in the Missions House. The letters speak for themselves, and tell a tale of gratitude which puts to shame many a more well-to-do Christian. The inmates of the State Penitentiary at Moundsville, West Virginia, having received magazines and papers from the club, desired to show their appreciation of these gifts by sending a little money to help on the work, and extend its blessings to other needy souls. Through their chaplain, the Rev. B. M. Spurr, the 570 convicts gave of their little savings, and sent the sum to the office of the club. Many grateful letters have been there received, but perhaps nothing more touching than these expressions of heart-felt thankfulness for the brightening of weary hours.

Extract of letter from the Rev. B. M. Spurr, chaplain of State Penitentiary, Moundsville, West Virginia :

When I came home I told my boys in prison about my visit to the Church Periodical Club rooms while in New York, and of all you wanted to do for them and for others, and I asked how many wanted to help and send a "cash sympathy." In response, every hand but one went up in the congregation, and several guards said the same. So the men have been giving me their little gifts, and almost to a man, of all, and every, and no creed, each said, "God bless the Church Periodical Club."

I enclose the whole amount given—\$22.50. Now remember, this comes from convicts, all men, the women having nothing to give. It comes from those whose hearts' gratitude is coined in currency, the most powerful convincer of real sympathy, and when you bear in mind that they earn these little sums a cent a day in overtime, that some took from their little hoardings the cents which they had intended to use for securing a pardon, that two men dying in the hospital gave their all, one fifty cents, and the other five cents, and their combined gifts mean sacrifice in every sense of the word, and it is sent with only one sorrow to dim their joy in sending: "That they had not more to send."

I hope you will all see another reason for our helping these "in durance vile," for men who are not dead to gratitude, are not dead to virtue; and I wonder, as I send this, whether there is another similar case, but believe there could be many more, were these men given an equal chance either to get a living, or to show their sympathy or gratitude for things virtuous.

To the Church Periodical Club.

Our Dear Beloved Friends:

We—570 convicts—send our little mite toward the work of the Church Periodical Club. Our desire to aid is very great; our means to do so very small, but what is sent comes from hearts that beat as one when we would convey a sense of our gratitude for what your efforts have done for us.

By the lonely hours almost gone; by the sad thought that "nobody cares"; by the passions and appetites threatening to destroy; by the earnest craving to be better men; by the spirit of prayer which your friendship has given us; by the holier purposes that often possess us—would we pray, "God grant the Church Periodical Club the successful pursual of its work, and bring its plans to complete fulfilment and every success."

Though convicts, we have still a desire to know good, and thank God for the helping hand your club has stretched forth. With loving greetings by the hand of our chaplain, we would remain,

570 CONVICTS.

A TRIBUTE TO TRAINING.

BY A TRAINED WORKER.

THE following account is written by a graduate of the Bishop Payne Normal and Industrial School, now disbanded, its former place being filled by the Payne Memorial Divinity School:

I am going to tell you a little about my training under dear Mrs. Payne.

The Bishop Payne Normal and Industrial School was situated in a beautiful part of Petersburg, on Washington Street. It was a large dwelling-house, with ten rooms. Three of these rooms were used for school-rooms. It also had two large basement rooms, one the kitchen, the other, dining-room. The dining-room had two large closets, one used as a store-room, the other one as china closet. One of the Divinity students had charge of the store-room. The Divinity students took their meals in the girls' dining-room, Mrs. Payne presiding at the head of the table. I very often served supper for her, as she was not able to go up and down the steps so often. There were only seven girls that boarded in the building with Mrs. Payne; the other girls lived in the city. We had to take turns in clearing off the dinner and supper table. We also did our own washing. Mondays, after school, we washed; Tuesdays, we ironed; Wednesdays came sewing, taught by Mrs. Payne; Thursdays, general mending; Fridays, darning; Saturday mornings, general cleaning; Saturday afternoons was our own time; we could do what we liked.

Sunday we went to St. Stephen's to Sunday-school; also to morning and evening service. Sunday, at 3 P.M., came Sunday-school, taught in one of the school-rooms by Mrs. Payne. We studied the life of St. Paul, which we found very interesting. We had prayers every morning and evening in Mrs. Payne's parlor. Some of the Divinity students would come over to evening prayer. Each one would read one or two verses, which would be explained. Each one had an opportunity to express his or her idea of the verse just read. I, and I am sure the others also, received a great deal of benefit from prayers held in Mrs. Payne's parlor. She did all in her power to interest her girls in the Bible and mission work. She tried to make each one feel that she had a special duty to perform in that line. She did so much for the Colored people in Petersburg, and they were devoted to her. She would take me with her to see the sick. She would read, pray, and sometimes sing for them. They seemed to be so grateful to her for whatever she did. I have often asked myself this question: "What can or what must I do to make people love me as they did Mrs. Payne?" Everybody that knew her loved her. I found it a great pleasure to go around with her. When she entered a sick room you would see the patient's face all brighten up. When the time came for her to leave and go to see some one else—to see the face and hear the pathetic voice begging for an early return would touch the heart of any person.

Many a good lesson she taught me, going from house to house. She would let me go to Blandford very often, to see a poor sick woman, who would always ask me to read the fifteenth chapter of St. John for her. She suffered a great deal, but bore it patiently. She was one of the oldest members of St. Stephen's Church.

I cannot tell you how I regretted the time for me to leave Mrs. Payne, but I followed her teachings to the very best of my knowledge. I taught school five years, the first year in St. Stephen's parish school, and found a great deal of pleasure in teaching. I made it a practice to visit each one of my pupils' parents once every three months, and I was always kindly received. I also taught a sewing-class in my school every Friday, from two to three. The large girls made chil-

dren's dresses, aprons and different pieces of underwear, such as little flannel skirts, and herringboned the hem, putting briar stitch above it. They took much pleasure in doing the plain sewing, with the hopes of learning the fancy stitch. The small children learned on strips of cloth and quilt patches. They also did their work very nicely.

While teaching I was very often called to the bedside of some sick person, for, as it was a long distance for them to go for a doctor, they would come for me, expecting me to take a doctor's place. Of course I could not, but I did all I knew how to do. I finally decided I should know better how to care for the sick. After some time I went to the Dixie Hospital and Hampton Training-school for nurses.



A COUNTRY SCHOOL.

My first year I did a great deal of charity nursing. In caring for a charity patient, first, I would make her as comfortable as possible; second, give nourishment; third, put the room in order, which she would never get through thanking me for. It gave me much pleasure to care thus for my ward and charity patients. My second year I did a great deal of private nursing, but in doing private nursing I did not have the opportunity to reach the class of people that needed me most. Then I was nurse in the Good Physician Hospital, Columbia, and while there had opportunity to do a great deal of good. Archdeacon Joyner was compelled to close the doors of the hospital on January 1st, which is a great pity. If any class of people need a hospital it is the Colored people of Columbia, where they have no place to send their sick but to the poorhouse.

CHINA.

FOURTH ANNUAL MEETING OF THE CHINA
BRANCH OF THE WOMAN'S AUXILIARY.

The China branch of the Woman's Auxiliary held its fourth annual meeting on Thursday, May 13th. The attendance was very good indeed. A business meeting was held at 11 A.M. in St. Mary's Chapel. Every local branch sent a delegate, who read a written report. After the meeting, lunch was served in St. Mary's. At 2:30 there was a service in St. John's Chapel. Addresses were made by the Rev. Messrs. Rees and Woo, and Mr. Pott also said a few words. The offering amounted to eighty-four dollars and some cents. It was decided to keep one-half of this for the United Offering of 1898, the other half to be used to help supply needs in the country stations under Archdeacon Thomson. Miss Crummer was appointed secretary for the coming year, and accepted the office.

NOTES FROM OUR DEACONESS.

Friends of Miss Mosher, our Deaconess at St. John's, Shanghai, have kindly given us these extracts from her journal letters, telling of the beginnings of her life and work in the China mission:

Thursday, December 17th.—To-day, at about three o'clock in the afternoon, we arrived in Shanghai, and were welcomed at the pier by the Bishop, Miss Dodson, and Mr. Cooper (teacher of sciences in St. John's College). Mr. Cooper and my brother attended to the luggage, and then we proceeded at once to Jessfield. It is a five-mile drive, and takes an hour, and in this short space of time we met three wedding processions! These were led by a band (I suppose that is what they would call it here), followed by any number of native men and boys, and then came the bride, or at least the scarlet sedan-chair, for this is all I saw, and I had to accept Miss Dodson's assurance that the bride was in it. I tried hard to see her through some crack, but found her cage to be so well fortified against light and air, that it had not been provided with any such conveniences.

The first house we reached, after entering the Compound gate, was Mr. Pott's.

Here we stopped to shake hands with Mr. and Mrs. Pott. Then we drove past the college, and were stopped again by Mr. and Mrs. Rees and Mr. and Mrs. Cooper. Had the Bishop's family not been quarantined on account of scarlet fever, and had the Smalleys not been away, I think it would have taken even longer than it did for us to reach the "Ladies' House" where I am to live. Everybody seemed to be "lying in wait" for us, and what a warm, sincere and cordial welcome we had on all sides! Miss Crummer was waiting for us, and the Bishop came and drank tea with us. My brother is to stay with the Potts for the present, and he went away with the Bishop after tea. In the evening the whole Compound came to call, and so ended our first evening in Jessfield. Miss Dodson and Miss Crummer made my room very cheerful and comfortable for me, with a nice bright fire in the grate, and oh, how nice it did seem to sleep in a real bed again!

Sunday, the 20th.—The two intervening days have been spent in unpacking, and I suppose it will be some time before we are really settled, as our furniture has not yet come, and I am now enjoying a wonderful construction in the form of a Chinese bed, with all sorts of posts, pillars, roofs, etc., and a bamboo bottom to it, which they are pleased to call a *spring* mattress. At half-past seven this morning I went to the Communion service in the chapel, but as it was entirely in Chinese it did seem a little strange. Of course I had my own Prayer Book, and read the service in English, but oh, how glad I shall be when I can understand something! Another service at ten o'clock, with a sermon by Mr. Pott, in Chinese, of course. At four o'clock I went with my brother to the Bishop's house for tea; and at six we all went to the chapel for Evening Prayer. This service is entirely in English, and is attended generally by the workers in the mission only. It is a quiet, peaceful little service, where only "two or three are gathered together," but full of comfort and peace, and the sermon is generally preached by the Bishop, I believe, as it was this evening.

At half-past seven all the people, including Bishop and Mrs. Schereschewsky, were invited to meet us at dinner at Mrs. Pott's, and we had a very pleasant visit together. The people here all seem so congenial, and live like a large family. All the house doors are left unlocked, and everybody runs in and out of everybody else's house, just as if there were no such thing as a lock.

Monday, the 21st.—To-day is especially noteworthy as a day on which I took my first lesson in Chinese, a most wonderful combination of sound, without any rules or grammar, which they are pleased to call a *language*! I had a teacher at my side until a few minutes before twelve, when I went to chapel. I forgot to mention that we all meet at noon every day for a little service with prayers. In the afternoon Miss Crummer took me with her into the city to attend to a few business matters, and I saw some of the funny little Chinese stores. Every pleasant afternoon, about half-past four, all the "Compound" goes for a constitutional on the Bubbling Well Road, and we have a pleasant walk for about an hour.

Wednesday, the 23rd.—Everybody is very busy preparing for Christmas, and I help wherever it is possible for me to do so; but it is one of the rules of this mission that no work can be undertaken during the first year, that would interfere with the study of the language, and so I suppose little will be heard from my corner for some time to come. As soon as I am settled I shall begin studying with a will, and if I do not learn something it will not be because I have not tried.

Christmas Day.—The church was well filled at half-past seven this morning, all the college and St. Mary's School and Orphanage being present, with full choir, etc. I often think of the vast difference between the services here and those in so many of our churches at home, where so much of the service is conducted by the clergy and choir, and the congregation feel apparently no personal responsibility. Here in this little mission church everyone does his share, and the spirit of earnestness and devotion manifested at all times cannot but impress one. We all

met again at ten o'clock, and had a beautiful service; and at noon we met for a little English service, with an address from the Bishop. At five o'clock, Thursday, P.M., was the Christmas-tree at the school and orphanage, and at seven another one at the college.

Sunday, the 27th.—All day yesterday we were very busy with the unpacking. To-day, services as usual. In the afternoon Mrs. Cooper asked me to play the organ for the service that evening. It quite took my breath away; I had never in my life played for a service, but as the Bishop wished me (as I then learned) to play every other Sunday, I thought I might just as well begin at once.

Monday.—In the afternoon Miss Dodson, Miss Crummer and I went into the city, and did some little errands. My rooms are still in great disorder, but things look a little more encouraging. To-day Miss Crummer asked me to give music lessons on the organ to one of her women in the Training-school. So I shall start in on Monday with five music pupils (four girls at St. Mary's), not one of whom can speak a word of English, and I, their teacher, knowing absolutely nothing of the Chinese language and little more than this about organ-playing! Such conditions are not altogether encouraging, but I shall never say "No," until failure in the attempt forces me to do so. Each one will have two half-hour lessons a week, and as the Bishop has asked me to take charge of the altar guild, I begin to feel as if I have something to do.

Thursday, December 31st.—Mr. and Mrs. Ingle and Mr. Partridge came yesterday. This afternoon we were all invited to a Christmas-tree at the Bishop's house. At a quarter before twelve we all met at the chapel for a midnight service, and just as the last stroke of the midnight hour sounded, we began singing the "Magnificat."

Friday, January 1st, 1897.—I went to the early Communion service at half-past seven. While we were at breakfast the "callers" began to arrive, and continued to come until we had received about 250. It has been the custom for many years for the natives on the Compound to pay their respects to the foreigners on this

day, and they all seem to enjoy it. When Miss Dodson introduced one of the deacons to me, he said he knew what I was—that I was “a woman deacon!” At first I was quite a curiosity here, but perhaps less so than it might otherwise have been, as Miss Dodson had read a paper on deaconesses at a meeting shortly before I came to prepare them beforehand, and explain to them what a deaconess is.

Yesterday I began to teach a Bible-class (in English, of course) at St. Mary's, and to-day gave my first lesson on the organ, with one of the girls, who understands English, acting as interpreter. I have written down several sentences to learn, which I have to use in the music-lesson, and so hope to be able to do a little of the talking myself hereafter.

Tuesday.—Day spent as usual. Two more music-lessons. In the afternoon walked to Bubbling Well, where we took jinrikishas, and went to Bishop Scherschewsky's. In the evening everybody met at the Bishop's house, which is the usual custom, during which time we practise the hymns for the following Sunday.

Wednesday, January 6th.—How my friends would have laughed if they could have seen me to-day trying to teach an “up-river” woman in the Training-school, who understands and speaks Chinese, but an entirely different dialect from that spoken here; and so all my nice little sentences were of absolutely no use. She is a sweet little woman, but how was I ever going to teach her to pump an organ with those little points which she calls her feet? Mrs. Graves tells me that when she (the woman) was in the Jane Bohlen School, she was famous for her small feet, and I am sure I am safe in saying that her feet do not measure more than two, or, at the very most, three inches. She managed the pedals much better than I had anticipated. Then I taught her the names of the notes and keys, etc., in English, because there is no way of expressing them in Chinese. This went very well, because she said everything over and over after me, like a parrot, and I drilled her well, so that she could not forget them. Then came a difficult puzzle, for after she

had learned to say and point out on the music “whole note,” “half note,” “quarter note,” how was I ever going to make their meaning clear to her, and explain about their value? No orange or apple was at hand, and I did not know how to ask for one, so I found a piece of paper, made an even square of it, cut it into four quarters, and then by all kinds of signs, motions, and manœuvres, made it clear to her what the difference in the time and value of these notes is. When I left her at the end of half an hour, she was able to play both hands together very slowly, counting four to each measure, and playing the proper notes in their proper time, making, naturally, a few mistakes, but sending her helpless teacher forth much relieved and gratified at the result of the first effort. Necessity is certainly the mother of invention!

Friday, the 8th.—I invited dear little Mrs. Tsang, the matron at St. Mary's, to drive with me. I have become very fond of her, as I seem to have done with so many of the girls and women. There is something very sweet and attractive about these dear people. I don't know just what or where it is, but it is certainly there.

Saturday, January 9th.—Mrs. Tsang and Mrs. Tsen (the Mandarin pupils in the Training School) had their lessons this morning. Mrs. Tsen has practised so faithfully, and is getting along remarkably well. Dr. Collins is anxious to have her learn to play for the services, and I am sure she can; and how nice it will be to send her back to him well prepared to do this, for such help is much needed up there. She seems delighted with the idea of learning how to play. This afternoon about forty women and girls were present at the Woman's Auxiliary meeting, and at Mrs. Pott's request I told them about the Floating Hospital. Mrs. Pott acted as my interpreter, and, at the end of every sentence I paused while she told them in Chinese what I had just said in English. Everybody seemed much interested in it from beginning to end.

Monday, 11th.—I have been trying all sorts of plans for my work, and think I have the hours at last permanently arranged.

At 7:30 A.M. Morning Prayer at St. Mary's; 8 A.M., breakfast; 9-11 A.M., Chinese lesson with teacher; 11-12 M., practice; 12-05 P.M., Noon Prayer (English) in the chapel; 12:30 P.M., luncheon; 1-2 P.M., lessons on the organ at St. Mary's and the Training-school; 2-3 P.M., study Chinese; 3-4 P.M., Chinese with teacher; 4-4:30 P.M., tea and talk; 4:30-5:30 P.M., "constitutional" on the Bubbling Well Road; 5:30 P.M., Prayer at St. Mary's, after which play with girls for a little while; 6:30 P.M., dinner; 7:30-9:30 P.M., read English, French, and German, write journal, letters, etc. And so the days go, much too short for all I should like to do.

Tuesday, January 12th.—Once every month Archdeacon Thompson makes a visit to some of the mission stations, and travels on one of those wonderful constructions called a "house-boat." This evening he and Mrs. Thompson dined with us, and had their boat meet them here at our landing in the creek at the side of our house. We went out to the boat with them, and I saw the inside of one for the first time. They are pretty uncomfortable things, and still it is the only way of getting to these places. They are something like a huge row-boat, with sides built up and meeting at the top to form a roof. They are either pushed along by oars or pulled by the men, as our canal-boats are drawn along by horses. The "captain" of such a boat has no other home, so his wife and any number of children keep house and live there, keeping a "spare room" for passengers to sleep in. It is no temptation to travel, I can assure you.

Wednesday.—The girls at St. Mary's and the women at the Training-school are doing so nicely in their music, and I am very much pleased. They seem so interested and so anxious to do everything just as I tell them. They are always very respectful, and were frightened almost to death when I first took them; but I think they are all over that now. I hope so, for I want them to feel perfectly at ease, and to enjoy their music rather than otherwise on account of the dreaded teacher and lesson. Mrs. Tsen played her lesson so well to-day that there was not a single criticism to be made, and it was only her third lesson.

Thursday.—After Prayers I played with the girls. I took over the puzzles that had been given to me, and I wished that the friends at home could have seen their delight, and what a jolly time we all had over them.

And now for a little description of my surroundings. This house was finished only last summer. It is built of red brick, with gray brick trimmings, and has two broad verandas across the entire width of the front. All the doors, window-blinds, floors and staircases are made of some hard wood which, in its finished condition, looks like a dark cherry. The windows and doors are high and broad, the former opening (on the front) out on to the verandas, and all the doors having transoms of glass over them. All the rooms are heated by grates, with large mantels over them. It is all so much nicer than I had ever expected to have, and the Bishop has certainly made every effort to give us a wholesome, comfortable house in this trying climate. It is, of course, very plain, but at the same time very substantial. Service here is very, very cheap, and it is the greatest and one of the most necessary economies for missionaries to practice; that is, to have enough servants to do the work, and to reserve all one's time and strength for study and practical work, etc. We have three men and a woman; *i. e.*, a cook, a "butler," a coolie, who has all the floors to wash every day, fires to look after, etc., and then a woman for our bed-room work. The sum of their wages is twelve dollars a month, and they provide their own food entirely. It seems dreadful to one, but I am convinced that it must be a more influential and powerful person than myself, who can successfully introduce a change in favor of the working class. As it is, I understand that our servants are paid "unusually well." The three men have their characteristic queues, and they really are quite ornamental, especially when they reach to the heels, as our butler's does! Our meals are all quite American, and the cook knows how to prepare things very well, so, that as far as comfortable and home-like surroundings go, there is little more that one could wish to have. Directly across the road stands the new

Training-school, built of the same materials and in much the same style as this house, only, of course, more nearly arranged in the interior to suit the tastes of the native women who have their home there. There are at present seven women in the school, and they have a very thorough course of study, extending over a period of two years, at the end of which time they will be sent into different parts of the country, as Bible-readers and teachers. They are all widows, which is a necessary requisite here, and work faithfully and untiringly at their books, from morning till night. It is, of course, very difficult for them, and especially for the Mandarin-speaking women who come from "up-river." It seems to me one of the most important and beautiful of the works that are being done in the entire mission field. I have so often wished that all the good friends of the mission work in the Church could see just this one branch of it for themselves. I do not believe that the three thousand dollars debt which is on this building would have to worry the Bishop much longer, if they could see and learn for themselves all the importance and value of this work.

Then, as I have said before, directly back of our house is St. Mary's Hall, and beyond it, to the east, is the Orphanage. I spend much of my "spare" time there, and have already become very fond of many of the dear girls.

Thursday, the 21st.—All are busy now with examinations, as the Chinese New Year, which is a "movable feast," is drawing near, and everything and everybody has to make special preparation to greet it. This is the one time in the year when all bills are sent, all schools and shops are closed, even the post-office, I believe, and it is a time of great importance. Some of the English examinations in St. Mary's I conducted, and attended about all of them. They were very interesting.

Saturday, January 23rd.—Early this morning I started with Miss Dodson and Mrs. Tsang to drive to the day-school in the native city, which St. Mary's girls are supporting by their embroideries, laces, etc. They have another school of this kind in Kaiding, which they support in this way, and which shows a beautiful

spirit of loving and faithful devotion and service, for they have to work hard to meet the expenses of these little mission schools. Their beautiful embroideries are already known in America, and the torchon laces are equally as well done, although to them quite a new industry, having been only recently taken up in the school. It is the same lace that I learned to make in Berlin, and my patterns have come into good use here. Miss Dodson and Miss Crummer are very anxious to have this lace-making an established industry in their schools, and there are one or two shops in Shanghai where they have said they would buy all the lace that the schools could furnish. I cannot enter into a description of the native city—it was far, far beyond anything that the most vivid imagination could frame; such depravity, squalor, misery and poverty I have never imagined could exist in these days; it has made me heart-sick and sad, and I cannot talk about it. But in the little school-room, in the midst of all these dreadful surroundings and scenes, we found sunshine and cleanliness, and thirteen dear little girls hard at work with their books, and a neat little woman teaching them. She is an old "St. Mary's girl," and is the wife of Mr. Pay, one of our Deacons. Miss Dodson and Mrs. Tsang examined them, and I think the way in which they learn and recite their lessons would put many an American child to shame. As it is a drive of three hours, there and back, we could not remain long, and as soon as the lessons were over we started on the return drive, meeting, as before, many horrible sights—beggars running after the carriage, and on one side of the road under a tree sat a leper, one of the most awful sights I have ever seen. It has all haunted me ever since. It seems to be beyond all human effort, and only God's hand can work the great change which is needed there. It is so distressing to see human beings exist (for surely one cannot call it "living") under such awful surroundings and circumstances.

Friday, the 29th.—The mail is going and I must hasten to send this on its way. Every day is much the same, bringing with it its many demands and duties, all of which do bring with them their

pleasures and happiness. I cannot say that I am of much use to anybody as yet, but I do keep busy and feel that I am *working*, even though not doing much. This language is a life-long task in itself, but I do begin to feel as if I can see a little light creeping out from behind the dense mist which involves these wonderful combinations of characters and sounds. I am reading and translating St. John's Gospel in connection with the other required studies, and dear little Mrs. Tsang has given me my first writing-lesson, or I should think it would be better to call it a *painting* lesson, for the things are painted with a brush, and are certainly wonderful combinations.

March the 2d. The last week in February the daily afternoon service at five o'clock was resumed in the church, and will be continued there until another winter. The entire Compound appears for these services, and it is much nicer than to have them all separate, as they have to be held during the winter months in the different schools. All the boys from the college (about 200), the

girls from St. Mary's and the Orphanage, and the women from the Training School meet at the end of the day's work in the dear little church. I still continue to be with the girls at their early morning prayers, and do so love to be with them. I am able now to follow all the service in the Chinese books, but as yet can only join them in the Lord's Prayer and the Gloria, both of which dear Mrs. Tsang taught me. I have a certain amount of work to accomplish by the first of July, upon which I shall have to pass an examination. The different parts of the Church services are not included in this, and so I have to use my odd moments to learn these things, and therefore cannot look for rapid progress in them.

March the 12th. On Wednesday there was an English ordination to the diaconate, and to-day a Chinese Deacon was ordained to the priesthood. It was a very impressive service, and especially as there were so many native Priests and Deacons present, all with their surplices, etc., and their long queues hanging almost to the ground.

FINANCIAL.

Offerings are asked to sustain missions in nineteen missionary jurisdictions and forty-one dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,353 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from June 1st, to July 1st, 1897 :

* Lenten and Easter Offering.

ALBANY—\$825.95

Albany—All Saints' Cathedral, Wo. Aux., Sp. for Bishop Morrison, Duluth, \$25; "A Friend," for salary of Miss MacRae, China, 50 cts. 25 50
St. Paul's, Wo. Aux., Sp. for Bishop Garrett, Dallas, \$5; Sp. for Bishop Wells, Spokane, \$5; S. S.* General, \$100.72 110 72
St. Peter's, Wo. Aux., for salary of a nurse Alaska, \$5; Sp. for Bishop Barker, Olympia, \$2; Sp. for Bishop Wingfield, Northern California, \$2; Sp. for Miss Carter's lace-teacher, Minnesota, \$10; Sp. for Bishop Garrett, Dallas, \$15; Sp. for Bishop Morrison, Duluth, \$10; Sp. for North Dakota, \$2.50; Sp. for Bishop Wells, Spokane, for trained nurse, \$5; Sp. for Bishop Johnston, Western Texas, \$2.50; Sp. for Bishop Leonard, Nevada and Utah, \$2.50, for salary of women; Sp. for Bishop Brooke, Oklahoma, \$2.50, for salary of women; Sp. for Bishop Graves, The Platte, \$2.50; Sp. for Bishop Gray, Southern Florida, \$2.50; Sp. for Bishop Brewer, Montana, \$2.50; Sp. for Mrs. Morrow; Sp. for Bishop Kendrick, New Mexico and Arizona, \$2.50, for salary of women; Sp. for Bishop Hare, South Dakota, \$6, for teachers' room, St. Elizabeth's School; Junior Aux., Sp. for Bishop Morrison, Duluth, \$5; Sp. for North Dakota, \$2; Sp. for Bishop Talbot, Wyoming and Idaho, \$3; Sp. for Bishop Brewer, Montana, \$3, for Mrs. Morrow; Sp. for Bishop Barker, Olympia, \$1; Sp. for Miss Carter's teachers, Minnesota, \$1; for Bishop Rowe, for nurse in Alaska, \$5; for salary of Miss MacRae, China, \$3.50; salary of Miss Babcock, Japan, \$2; salary of Miss Higgins, West Africa, \$1; Sp. for Bishop Gray, Cuba,

\$1.50 108 00
Mrs. F. J. H. Merrill, Wo. Aux., for Miss MacRae's salary, China, \$6; Mexico, \$2.50; Sp. for Bishop Gray, for Cuba, \$1; Sp. for Bishop Holly, Haiti, \$1; Sp. for Bishop Garrett, Dallas, \$5; Junior Aux., Sp. for Bishop Graves, The Platte, 50 cts. 16 00
Ballston Spa—Christ Church S. S.* Domestic, \$19; Colored, \$10; Indian, \$10; Foreign, \$9.50 48 50
Boyntonville—Holy Name S. S.* General. 1 02
Cohoes—St. John's, Wo. Aux., for Mexico, \$2; for salary of Miss MacRae, China, \$2; salary of Miss Babcock, Japan, \$1; salary of Miss Higgins, Africa, \$1; Sp. for Bishop Holly, Haiti, \$1; Sp. for Bishop Gray, Cuba, \$1. 8 00
Colton—Zion, Sp. for "T. Straatfeld Clarkson" scholarship, St. Paul's School, Plain City, Utah, \$40; Sp. for "Elizabeth Clarkson" scholarship, St. Paul's School, Plain City, Utah, \$40. 80 00
Cooperstown—Christ Church, Foreign. 16 33
East Springfield—St. Paul's, Branch Wo. Aux., Sp. for Bishop Wells, Spokane, for a nurse, \$2; Sp. for Bishop Graves, The Platte, \$1; Sp. for Bishop Morrison, Duluth, \$1; Sp. for Miss Carter's lace-teacher, Minnesota, \$1. 5 00
Hudson—All Saints', Wo. Aux., Sp. for Bishop Garrett, Dallas, \$5; Junior Aux., for Arizona and New Mexico, 50 cts. 2 50
Christ Church, Wo. Aux., Sp. for Bishop Morrison, Duluth, \$5; Sp. for Bishop Garrett, Dallas, \$10; Sp. for Northern California, \$2.50; Sp. for Miss Carter's lace-teacher, Minnesota, \$7. 24 50
Norwood—St. Philip's, Domestic, \$2.40; Foreign, \$2.40 4 80
Plattsburgh—Trinity Church S. S.,* Do-

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations, Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

mestic and Foreign.....	30 00	"H. L. C.," Domestic and Foreign.....	100 00
<i>Port Henry</i> —Christ Church S. S.,* Foreign.....	3 37	"L.," Sp. for work of Rev. Mr. Morris, Brazil, \$25; "William" scholarship, St. John's School, South Dakota, \$60; Sp. for "John" scholarship, Utah, \$40	125 00
<i>Potsdam</i> —Trinity Church, for "Lavinia Clarkson" scholarship, Boone School, Wuchang, China, \$40; "T. Streatfield Clarkson" (In Memoriam) (Divinity) scholarship, St. John's College, Shanghai, China, \$100; "Levinus Clarkson" (In Memoriam) (Divinity) scholarship, St. John's College, Shanghai, China, \$100; Foreign, \$28.....	268 00	<i>Evanson</i> —St. Mark's S. S.,* General.....	25 00
<i>Raymertown</i> —St. Paul's S. S.,* General.....	3 84	<i>Oak Park</i> —Grace, Wo. Aux., for "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
<i>Richfield Springs</i> —"L. M. A.," Domestic, \$5; Foreign, \$5; Alaska, \$5; General, \$5.....	20 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Valle Cruces Mission, Asheville, \$10; General, \$20.....	30 00
<i>Salem</i> —St. Paul's S. S.,* Domestic and Foreign.....	7 42	COLORADO—\$74.81	
<i>Schenectady</i> —Christ Church S. S.,* General.....	34 00	<i>Denver</i> —St. John's Cathedral and Mission Sunday-schools, Domestic.....	59 18
St. George's, Wo. Aux., for salary of Miss MacRae, China, 50 cts.; Sp. for Bishop Holly, Haiti, 50 cts.....	1 00	Trinity Memorial S. S.,* General.....	10 00
<i>Schroon Lake</i> —St. Andrew's S. S.,* General.....	2 45	<i>Littleton</i> —St. Paul's S. S.,* General.....	2 63
<i>Troy</i> —Holy Cross, "H. C.," General.....	10 00	<i>West Plum</i> —St. Philip's Mission, Foreign..	3 00
ARKANSAS—\$10.00		CONNECTICUT—\$593.78	
<i>Hope</i> —St. Mark's S. S.,* Domestic and Foreign.....	10 00	<i>Brantford</i> —Trinity Church S. S.,* General.....	50 00
CALIFORNIA—\$49.78		<i>Brooklyn</i> —Trinity Church, Domestic (of which S. S.,* \$2.52).....	8 97
<i>San Francisco</i> —Epiphany S. S.,* General..	1 42	<i>Chester</i> —"Anonymous," General.....	10 00
Church of the Good Shepherd S. S.,* General.....	7 01	<i>Hartford</i> —Trinity College Chapel, Colored.....	6 64
St. John's S. S.,* General.....	19 75	Branch Guild of St. Barnabas's, for nurses for medical mission work in Alaska.....	5 27
St. Stephen's S. S.,* General.....	19 60	<i>Meriden</i> —All Saints' Memorial S. S.,* General.....	21 58
<i>San Luis Obispo</i> —St. Stephen's, General (of which S. S.,* 15 cts.).....	2 00	St. Andrew's, Indian.....	15 05
CENTRAL NEW YORK—\$229.43		<i>Middletown</i> —All Saints' Chapel, General..	12 00
<i>Elmira</i> —Trinity Church, Foreign.....	102 44	<i>New Haven</i> —St. John's S. S.,* General.....	25 00
<i>Oswego</i> —Christ Church S. S.,* General.....	25 17	St. Paul's, Domestic, \$4 (including estate of Miss M. E. Baldwin, \$15.50); Foreign \$57.....	61 00
<i>Owego</i> —St. Paul's, Domestic, \$2.18; Foreign, \$2.18.....	4 36	St. Thomas's, General (of which S. S.,* \$54.09), \$97.94; S. S., Sp. for scholarship in St. Mark's School, Salt Lake City, Utah, \$40.....	137 94
<i>Syracuse</i> —Calvary and St. Luke's S. S.,* General.....	1 00	Miss Sarah M. Rowland, General.....	5 00
<i>Utica</i> —Holy Cross Memorial S. S.,* General.....	24 86	<i>Norwalk</i> —St. Paul's, Sp. for Bishop Talbot, Wyoming and Idaho.....	92 00
St. George's S. S.,* General.....	10 00	<i>Portland</i> —St. John the Baptist's Chapel S. S.,* General.....	4 85
"M. H. W.," General.....	11 10	<i>Redding Ridge</i> —Christ Church, General (of which S. S.,* \$13.43).....	18 43
<i>Waterville</i> —Grace, Domestic, \$14.75; Foreign, \$13.75.....	28 50	<i>Round Hill</i> —Calvary, Mrs. Cornelius Menor, Domestic.....	5 00
<i>Miscellaneous</i> —Branch Junior Aux., Sp. for Domestic Contingent Fund.....	2 00	<i>Sharon</i> —Christ Church, Domestic, \$10.14; Foreign, \$10.14.....	20 28
Branch Junior Aux., 2nd District, Wo. Aux., Sp. for support of "Sophy" in St. Mary's Orphanage, Shanghai, China	20 00	<i>South Manchester</i> —St. Mary's S. S.,* General.....	35 00
CENTRAL PENNSYLVANIA—\$311.36		<i>Suffield</i> —Calvary S. S.,* for Domestic Missions in the West.....	6 21
<i>Birdsboro</i> —St. Michael's, Foreign.....	1 01	<i>Warehouse Point</i> —St. John's S. S.,* General.....	16 14
<i>Carbondale</i> —Trinity Church, Domestic.....	3 08	<i>Winsted</i> —St. James's S. S.,* Domestic, \$16.21; Foreign, \$16.21.....	32 42
<i>Drifton</i> —Eckley B. Cox, Jr., General.....	100 00	<i>Miscellaneous</i> —"J.," Domestic.....	5 00
<i>Harrisburg</i> —St. Paul's, General.....	12 75	DALLAS—\$38.35	
<i>Honesdale</i> —Grace S. S.,* General, \$22.17; "Mrs. Sophie C. Menner" (In Memoriam) (Preparatory) scholarship, St. John's College, Shanghai, China, \$50..	72 17	<i>Corsicana</i> —St. John's, Wo. Aux., General..	7 25
<i>Lancaster</i> —St. John's, "M. W. P.," contents of Mite Chest, Domestic.....	3 50	<i>Fort Worth</i> —St. Andrew's S. S.,* General..	31 10
<i>Reading</i> —Christ Church, Domestic.....	105 45	DELAWARE—\$33.23	
<i>Wellsboro</i> —St. Paul's, Indian, \$5; Colored, \$5.....	10 00	<i>Ellis Grove</i> —St. Andrew's S. S.,* General..	1 15
<i>Williamsport</i> —All Saints' Mission Chapel, Trinity Parish, Domestic, 90 cts.; Foreign, \$2.50.....	3 40	<i>Little Creek</i> —St. Mark's S. S.,* General....	2 08
CHICAGO—\$620.94		<i>Newark</i> —S. M. Curtis, General.....	25 00
<i>Belvidere</i> —Trinity Church S. S.,* General..	17 07	<i>New Castle</i> —"A Churchwoman," General..	5 00
<i>Chicago</i> —All Angels' Deaf Mute Mission, Domestic.....	3 60	EAST CAROLINA—\$91.95	
Church of Our Saviour, Colored, \$5.43; S. S.,* Domestic, \$31.67; Foreign, \$31.67	68 77	<i>Atkinson</i> —St. Thomas's S. S.,* Domestic..	2 68
St. Chrysostom's, General.....	20 10	<i>Bath</i> —St. Thomas's S. S.,* General.....	5 98
St. James's, Wo. Aux., Sp. for work in Brazil.....	30 00	<i>Beaufort Co.</i> —Zion S. S.,* General (of which added by a friend, \$1.26).....	20 82
St. Paul's S. S.,* Domestic and Foreign..	25 80	<i>Columbia</i> —St. Andrew's Mission, Domestic	27
Trinity Church, General.....	155 60	<i>Edenton</i> —St. John Evangelist's, Colored..	1 06

<i>Rockfish</i> —Christ Church S. S.,* General....	2 17	LONG ISLAND—\$3,175.83	
<i>Vanceboro</i> —St. Paul's S. S.,* General.....	1 89	<i>Astoria</i> —Church of the Redeemer S. S.,*	
<i>Wilmington</i> —St. James's, General.....	20 25	General.....	1 26
EASTON—\$56.80		<i>Brooklyn (E. D.)</i> —Christ Church, Wo.	
<i>Princess Anne Co.</i> —Wo. Aux., General....	5 00	Aux., Indian.....	41 82
<i>Queen Anne's Co. (Church Hill)</i> —St.		Grace, Wo. Aux., Sp. for Training-school,	
Luke's Parish S. S.,* Domestic and		China, \$6.70; Wm. G. Low, Sp. for bal-	
Foreign.....	84	ance of Bishop Rowe's travelling ex-	
<i>Somerset Co. (Annamesser)</i> —Coventry		penses to September 1st, 1896, \$152.50;	
Parish, St. Paul's, Foreign, \$6.74; S.		S. S.,* General, \$31.69.....	190 89
S.,* General, 60 cts.....	7 34	(<i>Windsor Terrace</i>)—Holy Apostles S. S.,*	
(<i>Kingston</i>)—Coventry Parish, St. Mark's,		General.....	40 00
Foreign, \$3.83; S. S.,* General, 63 cts;..	4 46	Incarnation, "A Friend of Missions," Gen-	
(<i>Upper Fairmount</i>)—Coventry Parish,		eral.....	25 00
St. Stephen's.....	8 66	Church of the Redeemer, General, \$60.01;	
<i>Talbot Co. (Easton)</i> —St. Peter's Parish,		Sp. for India, \$10; Wo. Aux., Sp. for	
Christ Church, Domestic.....	30 50	Training-school, China, \$3.....	73 01
FLORIDA—\$5.75		St. Ann's, Indian, \$5; Colored, \$5 (of	
<i>Pensacola</i> —St. Katherine's S. S.,* General.	4 25	which western missions, \$10); Dom-	
"A. A.," Foreign.....	1 50	estic, \$449.69; Wo. Aux., Sp. for "Sho-	
FOND DU LAC—\$56.87		shone" scholarship, \$40; Sp. for Bible-	
<i>Marinette</i> —St. Paul's S. S.,* Domestic, \$20;		reader, Japan, \$2; Sp. for intermediate	
Foreign, \$18.75.....	38 75	station work, China, \$5.....	506 69
<i>Mosinee</i> —St. James's S. S.,* Foreign.....	2 70	St. George's, Wo. Aux., Sp. for Japan	
<i>Wausau</i> —St. John's, Foreign, \$3.12; S. S.,*		Bible-reader.....	3 00
Colored, \$12.30.....	15 42	St. James's, Wo. Aux., Sp. for Training-	
GEORGIA—\$56.89		school, China.....	50
<i>Americus</i> —Calvary, Foreign.....	5 30	St. John's, Wo. Aux., Alaska, \$5; Sp. for	
<i>Atlanta</i> —St. Luke's S. S.,* General.....	12 50	Brierley Memorial for Girls' School,	
<i>Augusta</i> —Church of the Good Shepherd,		Cape Mount, Africa, \$5.....	10 00
Wo. Aux., Sp. for life insurance of Dr.		St. Luke's, Wo. Aux., Sp. for Training-	
Boone, China.....	25 00	school, China.....	5 00
<i>Macon</i> —St. Barnabas's S. S.,* Domestic,		St. Martin's, Wo. Aux., Sp. for Training-	
\$1.36; Foreign, \$1.36; General, \$1.37.....	4 09	school, China.....	3 00
<i>Miscellaneous</i> —Branch Wo. Aux., "M. W.		St. Matthew's, General.....	35 60
G.," a member, General.....	10 00	(<i>Flatbush</i>)—St. Paul's, Wo. Aux., Sp. for	
INDIANA—\$65.97		Training-school, China.....	11 00
<i>Gas City</i> —St. Paul's S. S.,* General.....	10 20	St. Peter's, Wo. Aux., Sp. for Training-	
<i>Indianapolis</i> —Christ Church, Wo. Aux.,		school, China.....	1 00
General.....	23 40	"Two Friends," Wo. Aux., Sp. for Train-	
Grace, Wo. Aux., Foreign.....	3 17	ing-school, China.....	2 00
<i>Michigan City</i> —Trinity Church, General..	29 20	Mrs. Geo. A. Jarvis, Sp. for St. Mary's Or-	
IOWA—\$21.42		phanage, Shanghai, China.....	40
<i>Chariton</i> —St. Andrew's S. S.,* General....	12 97	Wm. G. Low (including \$750 for salary of	
<i>Maquoketa</i> —St. Mark's S. S.,* General....	6 45	Mr. Bowen to September 1st, 1896), Sp.	
<i>What Cheer</i> —St. Paul's S. S.,* General....	2 00	for Bishop Rowe, for Circle City, Alas-	
KANSAS—\$44.17		ka.....	1,750 00
<i>Dodge City</i> —St. Cornelius's, Junior Aux.,		"N. H. S.," Foreign.....	1 25
General.....	5 34	Harrington Putnam, Sp. for Shanghai	
<i>Dwight</i> —St. Paul's S. S.,* General.....	4 41	Mission under Bishop Graves.....	100 00
<i>Emporia</i> —St. Andrew's S. S.,* General.....	11 47	Sister Julia, Wo. Aux., Sp. for Rev. S. C.	
<i>Topeka (North)</i> —Church of the Good Shep-		Partridge, China.....	5 00
herd S. S.,* General.....	1 06	<i>College Point</i> —St. Paul's S. S. (of which *	
<i>Wichita</i> —St. John's S. S.,* General.....	7 50	\$26.60), Sp. for "Muhlenburg" scholar-	
<i>Miscellaneous</i> —Branch Wo. Aux., Offering		ship, St. Mary's School, South Dakota..	40 00
at semi-annual meeting, General.....	14 39	<i>Garden City</i> —Cathedral of the Incarna-	
KENTUCKY—\$65.55		tion, Wo. Aux., Sp. for Training-school,	
<i>Louisville</i> —All Saints' Chapel S. S., Gen-		China.....	5 00
eral.....	3 66	St. Paul's School, Alaska.....	100 00
St. Andrew's, Wo. Aux., Sp. for "Nellie		<i>Great Neck</i> —All Saints', Wo. Aux., Sp. for	
Rogers Robinson Memorial" scholar-		Training-school, China, \$5; China, 90	
ship, St. Elizabeth's School, South Da-		cts.....	5 90
kota.....	60 00	<i>Islip</i> —Emmanuel Church, Wo. Aux., for	
St. John's, 60 cts.; S. S.,* \$1.20, General..	1 89	Bible-reader in Japan, \$5; S. S.,* Dom-	
LEXINGTON—\$115.37		estic, \$22.51; Foreign, \$22.51.....	50 02
<i>Covington</i> —St. John's, Wo. Aux., Sp. for		<i>Newtown</i> —St. James's, Wo. Aux., Sp. for	
St. Elizabeth's School, South Dakota,		Training-school, China.....	2 00
\$6; Sp. for Rev. H. D. Page, Japan, \$6.		<i>Sag Harbor</i> —Christ Church, Indian, \$3.74;	
<i>Lexington</i> —Christ Church S. S.,* Domestic		S. S.,* General, \$5.70.....	9 44
and Foreign.....	37 19	<i>Miscellaneous</i> —Branch Wo. Aux., St. Eliza-	
Branch Wo. Aux., Sp. for salary of Miss		beth's School, South Dakota, \$16.25; Sp.	
Carter, Utah.....	5 00	for Bishop Gray, Southern Florida, \$50;	
<i>Newport</i> —St. Paul's, E. W. Van Duzen, \$10;		Sp. for Bishop Brooke, Oklahoma, \$20;	
Mrs. Charles Johnson, \$1.85; S. S.,*		Alaska, \$18; Sp. for Bishop Johnston,	
\$40.60, General.....	52 45	Western Texas, \$2; Sp. for Foreign	
St. Paul's Mission S. S.,* Sp. for Bishop		Missionaries' Insurance Fund, \$50; Sp.	
Brooke, Oklahoma and Indian Territory	8 73	for Training-school, China, 80 cts.....	157 05
LOS ANGELES—\$93.64			
<i>Los Angeles</i> —Christ Church S. S.,* General	18 05		
(<i>East</i>)—Epiphany, Wo. Aux., Sp. for			
Bishop Rowe, Alaska, \$3; S. S.,* Gen-			
eral, \$9.50.....	12 50		
<i>Nordhoff</i> —Louis Spader,* General.....	3 30		
<i>Pomona</i> —St. Paul's S. S.,* General.....	11 30		
<i>San Diego</i> —St. Paul's, Junior Aux., Sp.			
for Dr. Walrath, for iron beds at Cape			
Mount, Africa, \$5.21; S. S.,* General,			
\$43.28.....	48 49		

LOUISIANA—\$0.20

Clinton—St. Andrew's S. S.,* Domestic.... 20

MAINE—\$251.56

Auburn—Heavenly Rest S. S.,* General.... 10 24
 Bath—Grace, Domestic..... 7 57
 Bristol—J. N. Drummond, Domestic, \$100;
 Foreign, \$100..... 200 00
 Brunswick—St. Paul's, General..... 5 00
 Fort Fairfield—St. Paul's S. S.,* General... 3 75
 Rockland—St. Peter's S. S.,* General..... 25 00

MARQUETTE—\$4.84

Marquette—St. Paul's S. S.,* General..... 4 84

MARYLAND—\$750.17

Baltimore—Advent S. S.,* Domestic, \$33.96;
 Foreign, \$33.96..... 67 92
 Ascension, Wo. Aux., Domestic, \$3.55;
 Colored, \$3.55; Foreign, \$8.56..... 15 67
 Christ Church, Wo. Aux., Sp. for Bishop
 Talbot's Clergy Fund..... 25 00
 Grace, Wo. Aux., for salary of woman
 worker in Indian field..... 5 00
 Holy Comforter Memorial S. S.,* General..... 4 79
 Church of the Messiah, Missionary Union,
 for "Clara Emily Penick" scholar-
 ship, St. John's Mission, Cape Mount,
 Africa, \$25; General, \$25; S. S.,* for
 "Lina Burt" scholarship, St. John's
 Mission, Cape Mount, Africa, \$50..... 100 00
 Church of Our Saviour S. S.,* General... 15 00
 St. Barnabas's, "A Communicant," For-
 eign, \$9; Junior Aux., S. S.,* General,
 \$17.50..... 26 80
 St. James's S. S.,* Domestic, \$10; Col-
 ored, \$10..... 20 00
 Miss E. M. Johnson, for "Ann Eliza
 Johnson" scholarship, St. John's Mis-
 sion, Cape Mount, Africa..... 25 00
 Baltimore Co. (Glencoe)—Immanuel
 Church (Phoenix) Frazier Memorial
 Chapel S. S.,* for Rev. Mr. Chapman's
 work, Alaska..... 20 00
 (Mt. Washington)—St. John's Colored.. 2 63
 (Towson)—Trinity Church S. S.,* for
 "Rev. Dr. Hoffman" (In Memoriam)
 scholarship, St. Paul's School, South
 Dakota, \$16; General, \$40.46..... 56 46
 Carroll Co. (Westminster)—Ascension S.
 S.,* Domestic..... 18 00
 Frederick Co. (Frederick)—All Saints',
 China Mission Chapter, Sp. for work
 of Rev. J. A. Ingle, China, \$200; for
 salary of Rev. J. A. Ingle, China, \$50;
 S. S., for "C. C. Hoffman" scholar-
 ship, St. John's Mission, Cape Mount,
 Africa, \$25; "All Saints'" scholarship,
 St. Elizabeth's School, South Dakota,
 \$60; Sp. for work of Rev. J. A. Ingle,
 China, \$2.70..... 337 70
 Harford Co. (Darlington)—Grace Memori-
 al S. S., General..... 20
 Washington Co. (Hagerstown)—"Cash,"
 General..... 10 00

MASSACHUSETTS—\$2,178.07

Amherst—Grace S. S.,* General..... 20 00
 Andover—Christ Church S. S. (of which*
 \$28.20); Domestic, \$24.25; Foreign,
 \$18.22; "Christ Church S. S." scholar-
 ship, St. John's Mission, Cape Mount,
 Africa, \$25; "Andover" scholarship,
 Boone School, Wuchang, China, \$40... 107 47
 Belmont—All Saints' S. S., General..... 1 21
 Boston—Advent, Wo. Aux., for freight to
 Africa..... 50
 (Dorchester)—All Saints' S. S.,* General.
 Christ Church, Domestic..... 66 27
 Emmanuel Church, Domestic, \$5; Wo.
 Aux., Sp. for salary of Dr. Forsythe,
 Oklahoma, \$99.35; Sp. for Bishop Tal-
 bot's Clergy Fund, \$1..... 105 25
 (Dorchester)—Grove Hall S. S.,* Gen-
 eral..... 8 86
 (Roxbury)—St. James's, Foreign, \$38.80;
 Wo. Aux., for "Marian Percy Browne"

scholarship, St. Mary's Hall, Shanghai,
 China, \$50; S. S., for "Percy Browne"
 scholarship, St. Paul's School, South
 Dakota, \$60..... 148 80
 (Highlands)—St. John's, Domestic, \$11.45;
 Foreign, \$4.95; General, \$21.85..... 38 25
 (Dorchester)—St. Mary's S. S.,* General.
 (South)—St. Matthew's, Wo. Aux., Sp.
 for Bishop Ferguson's educational
 work, Africa, \$5; S. S., through Wo.
 Aux., Sp. for "Loving Friends" crib,
 St. Mary's Orphanage, Shanghai,
 China, \$2.40..... 7 40
 St. Paul's, Wo. Aux., Sp. for salary of
 Dr. Forsythe, Oklahoma, \$89.60; Mrs.
 E. H. Hartwell, Foreign, \$5..... 44 50
 St. Stephen's, Domestic, \$117.50; Wo.
 Aux., Sp. for "Elizabeth" crib, St.
 Mary's Orphanage, Shanghai, China,
 \$5; S. S.,* General, \$55.61..... 178 14
 Trinity Church, Wo. Aux., for "Carole-
 line Paine" scholarship, High School,
 Cutington, Africa, \$40; "Frances A.
 Caryl Memorial" scholarship, St.
 John's Mission, Cape Mount, Africa,
 \$25; for salary of Miss Woodruff, Afri-
 ca, \$5; Sp. for "Loving Friends" cri-
 b, St. Mary's Orphanage, Shanghai,
 China, \$4.10; Sp. for salary of Dr. For-
 sythe, Oklahoma, \$67.50..... 141 60
 Grant Walker, General..... 100 00
 William P. Blake, General..... 5 00
 Brockton—St. Paul's S. S.,* General... 25 00
 Brookline (Longwood)—Church of Our
 Saviour, Wo. Aux., Sp. for "Loving
 Friends" crib, St. Mary's Orphanage,
 Shanghai, China, \$4; S. S.,* General,
 \$20.19..... 24 19
 Cambridge—Christ Church S. S.,* Wo.
 Aux., Sp. for "Loving Friends" crib,
 St. Mary's Orphanage, Shanghai,
 China..... 5 00
 St. John's, Wo. Aux., for salary of Miss
 Woodruff, Africa, \$16; "Sarah F.
 Hoyt" scholarship, St. Mary's Hall,
 Shanghai, China, \$50; for Bishop
 McKim's work, Japan, \$13; Sp. for
 Training-school, Shanghai, China, \$13;
 "A Member," Wo. Aux., Sp. for salary
 of Dr. Forsythe, Oklahoma, \$150..... 93 50
 St. Philip's, Domestic, \$10.13; Foreign,
 \$10; Sp. for Bishop Morris, Oregon, \$10
 Cambridgeport—Two Friends," General.
 Chicopee—Grace S. S.,* General..... 125 00
 Clinton—Church of the Good Shepherd,
 Domestic, \$8.45; S. S., General, \$15.... 78 12
 Concord—Trinity Church, Wo. Aux., Sp.
 for salary of Dr. Forsythe, Oklahoma.
 Dalton—Grace S. S., Colored..... 7 00
 East Deerfield—Mission S. S.,* General... 5 00
 Fall River—Ascension, Wo. Aux., for sal-
 ary of Miss Woodruff, Africa..... 2 27
 Framingham—St. John's S. S.,* General... 4 00
 Greenfield—St. James's, Domestic, \$16.46;
 Foreign, \$7.06..... 17 00
 Holyoke—St. Paul's S. S.,* for "St. Paul's"
 scholarship, St. Paul's College, Tokyo,
 Japan..... 23 52
 Lenox—Trinity Church, for Bishop Rowe's
 work, Alaska, \$50.87; S. S.,* General,
 \$23..... 50 00
 Leominster—St. Mark's, General..... 73 87
 Lowell—St. Anne's, Domestic..... 3 70
 Malden—St. Paul's, Wo. Aux., Sp. for Mr.
 Osuga's Orphanage, Japan..... 2 00
 Marblehead—St. Michael's S. S.,* General... 9 00
 Nahant—Children's Mite-box,* General.... 1 79
 New Bedford—Grace S. S.,* Domestic,
 \$115.08; Foreign, \$115.08..... 230 16
 St. Martin's, Wo. Aux., Domestic and
 Foreign..... 11 00
 Newburyport—St. Paul's, Wo. Aux., for
 Miss Woodruff's salary, Africa..... 5 00
 North Adams—St. John's, General..... 114 31
 Plymouth—Christ Church S. S.,* General... 6 09
 Quincy—Christ Church, Wo. Aux., for sal-
 ary of Miss Woodruff, Africa, \$5; Sp.
 for Mr. Osuga's Orphanage, Japan,
 \$1.50; Sp. for "Loving Friends"
 crib, St. Mary's Orphanage, Shanghai,
 China, \$1.50..... 8 00

<i>Springfield</i> —St. Peter's S. S.,* Domestic, \$7.75; Foreign, \$7.74.....	15 49	<i>Pontiac</i> —Zion, Wo. Aux., "Jos. B. Harris Memorial" scholarship, St. John's Col- lege, Shanghai, China, \$5; Sp. for Miss Bull's salary, Japan, \$5; S. S.,* Domest- ic \$15; Foreign, \$15.....	40 00
<i>Stockbridge</i> —St. Paul's, Domestic, \$50; Foreign, \$10.....	30 00	<i>Port Huron</i> —Grace, Wo. Aux., Sp. for "Jos. B. Harris Memorial" scholar- ship, St. John's College, Shanghai, China, \$2.50; Sp. for Miss Bull's salary, Japan, \$5.....	7 50
<i>Wellesley</i> —St. Andrew's, Domestic, \$5; Foreign, \$5; General, \$23; Sp. for St. Elizabeth's School, South Dakota, \$5.....	38 00	<i>St. Paul's</i> , Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	2 50
<i>Weymouth</i> —Trinity Church, Domestic, \$1; Foreign, \$1.....	2 00	<i>Saginaw</i> —St. John's S. S.,* Sp. for Bishop Rowe, Alaska.....	66 25
<i>Wollaston</i> —St. Chrysostom's, Domestic.....	10 10	<i>St. John's</i> —St. John's, Wo. Aux., Sp. for Diocese of Marquette.....	5 00
<i>Worcester</i> —St. Matthew's S. S.,* General....	58 61	<i>Stockbridge</i> —"Personal," Wo. Aux., Sp. for Miss Bull's salary, Japan.....	2 50
MICHIGAN—\$605.20		<i>Ypsilanti</i> —St. Luke's S. S.,* General.....	21 44
<i>Alpena</i> —Trinity Church, Wo. Aux., Sp. for "Jos. B. Harris Memorial" scholar- ship, St. John's College, Shanghai, China, \$10; Sp. for Diocese of Mar- quette, \$5.....	15 00	<i>Miscellaneous</i> —Branch W. Aux., Sp. for Hoffman Hall, Tennessee.....	10 00
<i>Ann Arbor</i> —St. Andrew's S. S., General....	45 00	<i>Branch Junior Aux.</i> , Sp. for Bishop Rowe, Alaska, \$17.50; Sp. for Bishop Leonard, Western Colorado, \$11; Sp. for Bishop Graves, The Platte, \$5; Sp. for Bishop Williams, Marquette, \$1; Sp. for Bishop Ferguson, Africa, \$5; Sp. for Bishop Graves, China, \$3; Sp. for support of Agnes Andrews, Mrs. Pott's School, Shanghai, China, \$24.....	66 50
<i>Detroit</i> —Christ Church, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	10 00	MILWAUKEE—\$145.55	
<i>Emmanuel Church</i> , Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; Sp. for Bishop Graves, China, \$10.....	20 00	<i>Ashippun</i> —St. Paul's S. S.,* General.....	4 78
<i>Grace</i> , Wo. Aux., Sp. for salary of Miss Bull, Japan.....	10 00	<i>Baraboo</i> —Trinity Church (of which Rev. C. L. Barnes, \$5), Sp. for St. Margaret's School Building Fund.....	15 00
<i>Mariners'</i> , Wo. Aux., Sp. for salary of Miss Bull, Japan.....	5 00	<i>Delavan</i> —Christ Church, Domestic, \$17.54; Foreign, \$23.79.....	41 33
<i>Church of the Messiah</i> , Wo. Aux., Sp. for "Jos. B. Harris Memorial" scholar- ship, St. John's College, Shanghai, China, \$3; Sp. for salary of Miss Bull, Japan, \$2; Sp. for Hoffman Hall, Ten- nessee, \$2; Sp. for Diocese of Mar- quette, \$3.....	10 00	<i>Eau Claire</i> —Christ Church S. S.,* General.....	8 30
<i>Church of Our Saviour</i> S. S.,* General....	2 00	<i>Hudson</i> —St. Paul's, Domestic.....	1 50
<i>St. Andrew's</i> , Wo. Aux., Sp. for "Jos. B. Harris Memorial" scholarship, St. John's College, Shanghai, China, \$2.50; Sp. for Foreign Insurance Fund, \$5....	7 50	<i>Janesville</i> —Christ Church, \$6.33; S. S.,* \$6.29, General.....	12 62
<i>St. James's</i> , Wo. Aux., Sp. for "Jos. B. Harris Memorial" scholarship, St. John's College, Shanghai, China, \$2.50; Sp. for Diocese of Marquette, \$10; St. Mary's Guild, Sp. for Miss Bull's salary, Japan, \$10.....	22 50	<i>Milwaukee Co.</i> —National Home, Rev. E. Purdon Wright, \$2.50; Mrs. F. M. Hick- man, \$1.25; Frank J. Wilson, \$1.25; D. K. Apple, \$1, General.....	6 00
<i>St. John's</i> , Wo. Aux., Sp. for "Hill Mem- orial" School, Athens, Greece, \$10; "A Member," Sp. for Hoffman Hall, Tennessee, \$10.....	20 00	<i>Menomonee</i> —Grace S. S.,* Sp. for Bishop Gray, Southern Florida.....	18 00
<i>St. Joseph's</i> , Wo. Aux., Sp. for salary of Miss Bull, Japan, \$5; Sp. for Hoffman Hall, Tennessee, \$5.....	10 00	<i>Racine</i> —Immanuel Church, Domestic.....	30
<i>St. Matthew's</i> , Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	5 00	<i>Star Prairie</i> —"D. and V.," thank-offering, General.....	6 00
<i>St. Paul's</i> , Wo. Aux., Alaska, \$20; Sp. for "Jos. B. Harris Memorial" scholar- ship, St. John's College, Shanghai, China, \$5; Sp. for Rowland Hall, Utah, \$10; Sp. for Hoffman Hall, Tennessee, \$10.....	75 00	<i>Whitewater</i> —St. Luke's, Japan.....	6 72
<i>St. Peter's</i> , Wo. Aux., Sp. for Miss Bull's salary, Japan, \$5; S. S.,* General, \$15....	20 00	<i>Miscellaneous</i> —Rev. Percy C. Webber, Africa.....	25 00
<i>Fenton</i> —St. Jude's S. S.,* General.....	6 36	MINNESOTA—\$216.95	
<i>Flint</i> —"Personal," through Wo. Aux., Sp. for "Jos. B. Harris Memorial" scholar- ship, St. John's College, Shanghai, China.....	50	<i>Belle Creek</i> —St. Paul's, General.....	10 00
<i>Grosse Isle</i> —Mrs. J. A. Rucker, Indian.....	10 00	<i>Faribault</i> —Our Merciful Saviour Cath- edral, Domestic and Foreign.....	61 16
<i>Henrietta</i> —Christ Church, Wo. Aux., Sp. for Diocese of Marquette, \$3; Sp. for Hoffman Hall, Tennessee, \$3; Sp. for Rowland Hall, Utah, \$3; S. S.,* Gen- eral, \$6.40.....	15 40	<i>Seabury Divinity-school</i> , Breck Mission- ary Society, Sp. for support of Rev. D. T. Huntington, China.....	50 00
<i>Jackson</i> —St. Paul's, Wo. Aux., Sp. for "Jos. B. Harris Memorial" scholarship, St. John's College, Shanghai, China, \$15; Sp. for Bishop Graves, China, \$3.75; Sp. for Diocese of Marquette, \$25; Sp. for Hoffman Hall, Tennessee, \$10; Sp. for Rowland Hall, Utah, \$10....	63 75	<i>Kenyon</i> —Ascension, General.....	4 70
<i>Jonesville</i> —Grace, through Wo. Aux., Sp. for Miss Bull's salary, Japan.....	2 50	<i>Minneapolis</i> —St. John's, General, \$6.90; Sp. for hospital, Anvik, Alaska, \$2.83; birthday-box, Colored, \$1.15.....	10 83
<i>Wo. Aux.</i> , Sp. for Hoffman Hall, Tennes- see.....	2 50	<i>St. Paul's</i> S. S.,* General, \$30.51; birth- day-box, Colored, \$6.75.....	37 26
<i>Lansing</i> —St. Paul's, Wo. Aux., Sp. for Miss Bull's salary, Japan.....	2 50	<i>Rochester</i> —Calvary S. S.,* Domestic, \$11.67; Foreign, \$11.67.....	23 34
<i>Midland</i> —St. John's, Wo. Aux., Sp. for Miss Bull's salary, Japan, \$1; Sp. for Bishop Graves, China, \$2.....	3 00	<i>Miscellaneous</i> —Offertory at meeting of Council, General.....	19 61
		MISSISSIPPI—\$18.00	
		<i>Carrollton</i> —Grace S. S.,* General.....	18 00
		MISSOURI—\$332.68	
		<i>Crystal City</i> —Grace S. S.,* Domestic.....	12 82
		<i>Kirkwood</i> —Grace S. S.,* General.....	39 00
		<i>Mexico</i> —St. Paul's S. S.,* General.....	20 35
		<i>Moberly</i> —Christ Church S. S.,* General....	6 90
		<i>Old Orchard</i> —Emmanuel Church S. S.,* General.....	42 80
		<i>St. Charles</i> —Trinity Church S. S.,* Gen- eral.....	5 50
		<i>St. Louis</i> —All Saints' S. S.,* General.....	7 08
		<i>Ascension</i> S. S.,* General.....	25 00
		<i>Christ Church Cathedral</i> S. S.,* General (additional).....	2 54

Epiphany S. S.* General.....	29 55
Holy Innocents' S. S.* General.....	14 15
Church of the Redeemer S. S.* General.....	51 03
St. Andrew's S. S.* General.....	5 04
St. Augustine's S. S.* General (additional).....	1 05
St. James's S. S.* General.....	15 00
St. Paul's S. S.* General.....	5 00
St. Peter's S. S.* General (additional)...	6 41
St. Philip's S. S.* General.....	35 00
Miss Coit's class,* General.....	8 46

NEBRASKA—\$178.03

Ashland—St. Stephen's, Wo. Aux., Foreign.....	2 50
Beatrice—Christ Church, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00
Falls City—St. Thomas's, Wo. Aux., Sp. for Bishop Graves, The Platte.....	1 00
Harvard—St. John's, Laura, Ada and Hilda Lanham,* General.....	2 03
Lincoln—Holy Trinity Church, Wo. Aux., Domestic.....	5 00
Omaha—Church of the Good Shepherd, Wo. Aux., Domestic.....	2 50
St. Barnabas's, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00
(South)—St. Martin's, Wo. Aux., Domestic.....	5 00
St. Matthias's, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00
Trinity Church, Wo. Aux., Foreign.....	15 00
Miscellaneous—Branch Wo. Aux., for salary of Miss Crummer, China.....	100 00
Mrs. Woolworth, Wo. Aux., Indian, \$5; Colored, \$5; Sp. for Bishop Graves, The Platte, \$5.....	15 00

NEWARK—\$817.44

Bayonne—St. John's S. S.* General.....	1 31
Bloomfield—Christ Church, Junior Aux., for support of a child in St. Elizabeth's School, South Dakota, \$15; Sp. for Mrs. Hunter's Hospital, Raleigh, North Carolina, \$5.....	20 00
Montclair (Upper)—St. James's, Domestic and Foreign.....	30 25
Morristown—Church of the Redeemer, General (of which S. S.* \$88.50, \$447; Women's Parochial Aid and Missionary Society, for Bible reader in Japan, \$50; S. S. through Wo. Aux., for China, \$5.18.....	502 18
St. Peter's "A Member," Domestic, \$10; S. S., "A Little Boy," Junior Aux., for China, 5 cts.....	10 05
Miss Keasby, Wo. Aux., for China.....	4 50
Newark (Roseville)—St. Thomas's S. S., Domestic.....	16 67
Orange (East)—Christ Church, Mite-Chest No. 35,583, General.....	12 00
Grace, Sp. for "Grace" scholarship, St. Mark's School, Salt Lake City, Utah, \$40; Mite Society, through Wo. Aux., for "Mrs. Frances C. Henderson" scholarship, St. Mary's Hall, Shanghai, China, \$20.....	60 00
(South)—Holy Communion S. S.* General.....	52 07
Mrs. Jane M. Phillips, Colored.....	1 00
Orange Valley—"Eliza," Sp. for church on Douglas Island, Alaska.....	12 00
Short Hills—Christ Church S. S.* General (Additional).....	2 10
Tenafly—Rethmore S. S.* General.....	56 96
Miscellaneous—Junior Branch Wo. Aux., Sp. for Rev. A. B. Hunter's hospital, Raleigh, North Carolina, \$21.35; "Mrs. Browning" scholarship, St. Elizabeth's School, South Dakota, \$15.....	36 35

NEW HAMPSHIRE—\$30.70

Berlin—St. Barnabas's S. S.,* General.....	18 11
Charlestown—St. Luke's, Domestic and Foreign.....	2 54
East Concord—Grace S. S.* General.....	1 11
Hanover—St. Thomas's, Foreign.....	2 00
Penacook—St. Mary's S. S.,* General.....	6 94

NEW JERSEY—\$208.58

Burlington—St. Mary's Hall, Agape Society, Sp. for Rev. J. L. Prevost, Alaska, \$5; through Bishop Penick, General, \$5.....	10 00
Camden—St. Paul's, Wo. Aux., Sp. for Bishop Talbot's Clergy Fund.....	1 00
J. C. Meeteer, General.....	5 00
Colestown—St. Mary's, General.....	5 00
Elizabeth—Trinity Church S. S.,* General.....	41 74
Medford—St. Peter's S. S.,* General.....	3 45
Mt. Holly—St. Andrew's, Indian, \$4.64; Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$4; Sp. for Rev. Mr. Kinsolving, Brazil, \$25.....	33 64
Trinity Church S. S.,* "Risdon" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
New Brunswick—Christ Church, Indian.....	7 64
Pemberton—Grace S. S.,* General.....	8 00
Plainfield—Grace S. S.,* Domestic, 94 cts.; Foreign, 95 cts. (additional).....	1 87
Heavenly Rest, Domestic, \$5; Indian, \$3.50; Foreign, \$5.....	13 50
Salem—St. John's, Indian, \$10.02; Colored, \$17.67.....	27 69
South Amboy—Christ Church, Wo. Aux., Sp. for Matron's salary, Rescue Mission, Columbia, South Carolina.....	3 00
Trenton—Christ Church, Domestic, \$5; Sp. for Rev. Milnor Jones, Valle Cruces, Asheville, \$5.....	10 00
Union—St. Luke's Chapel, "Churchwoman," Domestic.....	5 00
Vincentown—Trinity Church S. S.,* General.....	7 05

NEW YORK—\$6,312.87

Annandale—Rev. Geo. B. Hopson, Domestic and Foreign.....	10 00
Bedford—St. Matthew's, General, \$102.74; Wo. Aux., for salary of Dr. Walrath, Africa, \$28.70.....	131 44
Clifton—St. John's S. S., Wo. Aux., "Seo-field Memorial" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
Fishkill—Trinity Church, Foreign.....	5 00
Irvington—St. Barnabas's, Wo. Aux., for salary of Dr. Walrath, Africa.....	61 00
Mamaroneck—St. Thomas's S. S.,* General.....	73 00
Matteawan—St. Luke's, Wo. Aux., Alaska, \$44; Sp. for Foreign Insurance Fund, \$2.50; "Two Ladies," for "Mary Turner Burgess Memorial" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....	86 50
Mt. Vernon—Ascension, Wo. Aux., for salary of Dr. Walrath, Africa.....	10 00
Trinity Church, Wo. Aux., for salary of Dr. Walrath, Africa.....	22 00
New Brighton—Christ Church, Wo. Aux., Sp. for rebuilding Jane Bohlen Memorial School, Wuchang, China.....	5 00
Newburgh—Church of the Good Shepherd S. S.,* General.....	43 50
New Castle—St. Mark's, Wo. Aux. (of which Mrs. Leonard, \$2.50), for salary of Dr. Walrath, Africa.....	10 00
New Rochelle—Trinity Church, Domestic, \$23; Wo. Aux., for salary of Dr. Walrath, Africa, \$20; S. S.,* General, \$22.60.....	70 60
New York—Beloved Disciple S. S.,* General.....	73 00
Calvary S. S.,* General.....	112 31
Calvary Chapel, Domestic, \$17.23; Foreign, \$11.49; S. S. for "W. D. Walker" scholarship, St. Paul's School, South Dakota, \$60; Sp. for Mormon scholarship, Utah, \$40.....	128 72
Christ Church, General, \$218.78; Wo. Aux., Sp. for Bishop Talbot, Wyoming and Idaho, for St. Margaret's School, \$10; Sp. for Rev. Mr. Spurr, Moundsville, West Virginia, \$12.50; Sp. for Building Fund, Jane Bohlen School, China, \$18.08; Sp. for Dr. Walrath, Africa, \$5; Sp. for Miss Carter's work, Minnesota, \$10.....	274 36
(Riverdale)—Christ Church S. S.,* General.....	18 18

Church of the Good Shepherd, Sisterhood, Domestic and Foreign.....	6 00		
Grace, Miss A. H. Laight, Domestic, \$10; Wo. Aux., Sp. for typewriter for office of St. John's College, China, \$39.25; Sp. for Rev. Isaac Dooman, Japan (of which for chancel carpet, \$30; expenses of Summer meeting, \$20; at his discretion, \$32.50), \$121.75.....	131 75		
Grace Church Chantry S. S., for "Hoffman Whittaker" scholarship, \$60; "Alonzo Potter" scholarship, \$60; "Grace Chantry" scholarship, \$60, all in St. John's School, South Dakota.....	180 00		
Heavenly Rest S. S.,* General.....	82 00		
Holy Apostles', Wo. Aux., Sp. for Bishop Millsbaugh, Kansas, for debt on College of Sisters of Bethany, \$20; Sp. for Rev. Mr. Applegate, Tacoma, Olympia, \$19; Sp. for Domestic Contingent Fund, \$5.....	44 00		
Incarnation, Wo. Aux., "George N. Hale" scholarship, St. John's Mission, Cape Mount, Africa, \$25; through Niobrara League, for "David J. Ely" scholarship, St. John's School, South Dakota, \$60; "Arthur Brooks" scholarship, St. Elizabeth's School, South Dakota, \$60. St. Ann's S. S.,* Sp. for Bishop Kendrick, New Mexico and Arizona, \$45.70; Sp. for support of "Ann," St. Mary's Orphanage, Shanghai, China, \$30.....	145 00		
St. Augustine's Chapel, Domestic, \$28.80; Foreign, \$37.04.....	75 70		
St. Bartholomew's, Wo. Aux., Mrs. Catharine H. Skaats, for "William A. Fair" scholarship, \$25; Mrs. J. H. H. Ten Broeck, for "Ten Broeck Memorial" scholarship, \$25; Miss E. A. Prall, for "Bishop Penick" scholarship, \$25, all in St. John's Mission, Cape Mount, Africa; Mrs. Jonathan Edwards, Wo. Aux., Sp. for Dr. Walrath, for education of African student, \$20.....	65 84		
St. Chrysostom's Chapel S. S.,* Domestic	95 00		
St. George's Chinese S. S., Sp. for Dr. Merrins, China.....	84 32		
St. James's, "A Parishioner," General.....	34 20		
St. John's Chapel, General.....	500 00		
St. Luke's Hospital, General.....	5 00		
St. Michael's, Domestic, \$1; Domestic and Foreign, \$5.36; St. Andrew's Bible-class, for Rev. J. L. Prevost's work, Alaska, \$7; S. S.,* Domestic and Foreign, \$64.86.....	19 85		
St. Michael's Branch S. S., Wo. Aux., "James Cook Richmond" scholarship, St. Augustine's School, near Monrovia, Africa, \$25; Sp. for "a wheel for Bishop Talbot," Wyoming and Idaho, \$1.....	78 22		
St. Paul's, "A Parishioner," Sp. for support of Rev. George Stewart, Missoula, Montana.....	26 00		
St. Thomas's, "I. L.," General, \$30; S. S.,* Domestic, \$98.65; Indian, \$9.93; Colored, \$10.55; Foreign, \$9.40; General, \$67.10.....	200 00		
Trinity Church S. S.,* General.....	225 63		
Trinity Church Day School,* General.....	29 71		
Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$600; Foreign, \$400.....	6 66		
Miss Mary Rhinelander King, Sp. for church on Douglas Island, Alaska.....	2,000 00		
"Easter Memorial from Two Sisters," for work at Circle City, Alaska.....	100 00		
Wm. Harman Brown, for Rev. John W. Chapman's work, Alaska.....	60 00		
Mrs. Richard B. Duane, for "Howard Duane Memorial" scholarship, St. Paul's College, Japan.....	50 00		
Miss Cornelia Jay, Sp. for education of African student.....	20 00		
Mrs. Lucy B. Robinson, General.....	20 00		
"A Lady," General.....	4 54		
"Two Children," Indian.....	58		
Peekskill—St. Peter's, Wo. Aux., for salary of Dr. Walrath, Africa.....	15 00		
Mrs. A. F. Stout, General.....	1 00		
Pelham—Church of the Redeemer, Wo. Aux., for salary of Dr. Walrath, Africa.....	10 00		
Poughkeepsie—St. Paul's S. S., \$97.58; St. Andrew's Chapel S. S., \$4; St. John's Chapel S. S., \$3,* "S. H. Synnott" scholarship, St. John's School, South Dakota, \$60; Sp. for St. Augustine's School, Raleigh, North Carolina, \$44.53.....	104 58		
Rhinebeck—Church of the Messiah S. S.,* General.....	16 51		
Rossville—St. Luke's S. S.,* General.....	5 00		
Rye—Christ Church, Wo. Aux., Sp. for rebuilding Jane Bohlen School, China, \$33.95; "Two Members," for "Hope" scholarship, High School, Africa, \$40; Bequeathed by Jane Donaldson, of Armagh, Ireland, through Miss Sackett, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; salary of Dr. Walrath, Africa (of which Mrs. G. F. Titus, Wo. Aux., \$5; The Misses Jay, Wo. Aux., In Memoriam, \$50), \$55.....	278 95		
Sing Sing—St. Paul's, General, \$53.17; Wo. Aux., for salary of Dr. Walrath, Africa, \$23.38.....	76 55		
Trinity Church, Wo. Aux., for salary of Dr. Walrath, Africa.....	13 60		
Tivoli—J. H. Livingston, General.....	25 00		
White Plains—Grace, Wo. Aux., salary of Dr. Walrath, Africa, \$51.25; S. S.,* "Grace Church" scholarship, St. John's College, China, \$50.....	101 25		
Yonkers—St. Andrew's Memorial Church and S. S.,* Domestic.....	91 00		
St. John's, Wo. Aux., salary of Dr. Walrath, Africa.....	50 00		
"Trust," General.....	20 00		
Miscellaneous—Westchester Branch Wo. Aux., one-half of collection at Annual Meeting, salary of Dr. Walrath, Africa. Offerings at Swedish Missionary Services, General.....	14 58		
	5 24		
NORTH CAROLINA—\$124.60			
Burlington—St. Athanasius's, Foreign....	116 05		
Durham—St. Philip's Guild, \$5, S. S.,* \$3.55, General.....	8 55		
OHIO—\$20.49			
Cleveland—St. Paul's, Junior Aux., Sp. for Miss Bull, Japan, for support of child in Orphanage.....	15 00		
Trinity Cathedral S. S.,* (additional), General.....	4 49		
Oberlin—Christ Church, General.....	1 00		
OREGON—\$704.79			
Athena—Mission S. S.,* General.....	1 50		
Albany—St. Peter's S. S.,* General.....	3 37		
Ashland—Trinity Church S. S.,* General....	2 00		
Astoria—Grace, Junior Aux., \$2 80, S. S.,* \$84.64, General.....	87 44		
Holy Innocents', Wo. Aux., \$5, S. S.,* \$21.43, General.....	26 43		
(Skipanon)—St. Thomas's S. S.,* General	5 68		
Baker City—St. Stephen's S. S.,* General....	11 00		
Brandon—St. John's S. S.,* General.....	2 45		
Canyon City—St. Thomas's S. S.,* General....	1 30		
Cove—Ascension S. S.,* General.....	13 25		
Corvallis—Good Samaritan S. S.,* (additional), General.....	1 40		
Empire City—St. Luke's S. S.,* General....	56		
Eugene—St. Mary's S. S.,* General.....	65 00		
Grant's Pass—St. Luke's S. S.,* General....	6 11		
Heggnep—Mission S. S.,* General.....	5 37		
La Grande—St. Peter's S. S.,* General.....	2 13		
McMinnville—St. James's S. S.,* General....	5 12		
Marshfield—Emmanuel Church S. S.,* General.....	7 14		
Milwaukie—St. John's S. S.,* General.....	15 48		
Medford—St. Mark's S. S.,* General.....	3 25		
Newport—St. Stephen's S. S.,* General.....	15 75		
Oregon City—St. Paul's S. S.,* General.....	6 35		
Pendleton City—Church of the Redeemer S. S.,* General.....	65 20		
Portland—All Saints' Chapel S. S.,* General	5 00		
Ascension Chapel S. S.,* General.....	6 15		
Good Samaritan Hospital S. S.,* General....	1 56		
Church of the Good Shepherd S. S.,* General.....	9 50		
(Palatine Hill)—St. Agnes's S. S.,* General.....	55		
St. David's S. S.,* General.....	14 08		
St. Helen's Hall S. S.,* General.....	25 00		
St. Mark's S. S.,* General.....	35 28		

St. Matthew's S. S.,* General.....	3 25	\$48.51; Babies' Branch, \$14.43, General	165 48
(Lents)—St. Paul's S. S.,* General.....	2 00	Ascension S. S.,* Domestic, \$13.97; Fore-	
St. Stephen's Chapel S. S.,* General.....	26 67	ign, \$27.94; Alaska, \$13.96.....	55 87
Trinity Church S. S.,* General.....	100 00	Atonement S. S.,* General.....	103 88
Bishop Scott Academy S. S.,* General....	2 00	(Germantown)—Calvary, "A. H. K.,"	
Roseburgh—St. George's S. S.,* General....	15 04	Wo. Aux., for scholarship, Anvik,	
Salem—St. Paul's, Wo. Aux., Memorial to		Alaska, \$100; S. S.,* for "Calvary"	
Mrs. Brierley, Sp. for school at Cape		scholarship, St. Mary's School, South	
Mount, Africa, \$2; S. S.,* (additional),		Dakota, \$60; Sp. for Rev. A. B. Hunt-	
General, \$5.....	7 00	er, for St. Augustine's School, Raleigh,	
Sellwood—St. John's S. S.,* General.....	5 25	North Carolina, \$15; Sp. for Rev. G. C.	
Toledo—St. John's S. S.,* General.....	3 10	Benedict, Cedartown, Georgia, for	
The Dalles—St. Paul's S. S.,* General.....	6 11	his Industrial School, \$15; General, \$20	210 00
Umatilla—Indian School S. S.,* General....	5 08	(West)—Calvary Monumental S. S.,* General.....	60 73
Union—St. John's S. S.,* General.....	4 67	Covenant S. S.,* General.....	153 30
Weston—All Saints' S. S.,* General.....	1 52	Crucifixion S. S.,* General.....	14 50
Woodburn—St. Mary's S. S.,* General.....	1 66	(Holmesburg)—Emmanuel Church S. S.,*	
Woodville—Mission S. S.,* General.....	2 15	Domestic, \$5; General, \$81.75.....	86 75
Miscellaneous—Family Boxes,* General....	38 89	Episcopal Hospital Mission, St. Paul's	
PENNSYLVANIA—\$14,159.12			
Andalusia—Mite-Boxes, Foreign.....	27 23	Bible-class, Wo. Aux., for scholarship	
Ardmore—St. Mary's S. S.,* General, \$44;		in school at Anvik, Alaska, \$20; Sp.	
Foreign, 50 cts.....	44 50	at Bishop Hare's discretion, South	
Bala—St. Asaph's S. S.,* for "Rev. Fred-		kota, \$20.....	40 00
erick Burgess" scholarship, St. Paul's		Gloria Dei S. S.,* General.....	100 00
School, South Dakota, \$60; Sp. for Rev.		(Kensington)—Church of the Good Shep-	
J. S. Russell, for school at Lawrence-		herd S. S.,* General.....	20 00
ville, \$25; Colored, \$4; for "St. Eliza-		Grace S. S.,* General.....	152 79
beth" scholarship, St. John's School,		(Mt. Airy)—Grace S. S.,* General (of	
South Dakota (of which St. Elizabeth		which Babies' Branch, \$8.25).....	110 24
Chapter, \$30), \$60.....	149 00	(West)—Grace Chapel S. S.,* General....	30 00
Mrs. George B. Roberts, General.....	250 00	Holy Apostles' S. S.,* General (of which	
Bridenburg—St. Stephen's S. S.,* Foreign,	10 00	Babies' Branch, \$84.05), \$1,683.95; Sp.	
Bristol—St. James-the-Greater S. S.,*		for Archdeacon Joyner, South Caro-	
General.....	53 56	lina, \$110; Sp. for Bishop Rowe, Ala-	
Bryn Mawr—Mite-Box No. 2, \$50; Domestic	48 45	ka, \$43; Sp. for Miss S. Carter, Minne-	
Centreville—Trinity Church S. S.,* General	9 35	sota, through Miss Whipple, \$13.11....	1,850 06
Cheltenham—St. Paul's, Foreign, \$32.15;		Church of the Holy Comforter S. S.,*	
S. S.,* Sp. for Colored work in Virginia,		General.....	72 95
under Rev. W. A. A. Goodwin, Peters-		(West)—Church of the Holy Comforter	
burg, \$25.....	57 15	S. S.,* General.....	11 48
Chester—St. Luke's S. S.,* Domestic, \$5;		Memorial Chapel of the Holy Commu-	
Foreign, \$5.....	10 00	nion S. S.,* General (of which Babies'	
Coatesville—Trinity Church S. S.,* Gen-		Branch, \$25.17).....	387 80
eral (of which Babies' Branch, \$3.50)....	51 94	(Tacoma)—Holy Innocents' S. S.,* Gen-	
Collingdale—Holy Trinity Church S. S.,*		eral.....	26 75
General.....	2 00	Church of the Holy Spirit S. S.,* Sp. for	
Conshohocken—Calvary S. S.,* General....	126 06	Bishop Kinsolving, Texas.....	10 00
Crescentville—Trinity Chapel S. S.,* Gen-		Holy Trinity Church, "A Member," \$5;	
eral.....	51 03	Missionary Bible-class, \$50; S. S.,*	
Cynwyd—St. John's S. S.,* General.....	9 34	\$117.30, General.....	172 30
Downingtown—St. James's, Girls' Mission-		Holy Trinity Church (Colored) S. S.,* for	
ary Society, Wo. Aux., for "Downing-		Colored Missions, \$35; Industrial	
town" scholarship, St. Augustine's		School, General, \$2.25.....	37 25
School, near Monrovia, Africa, \$25; S.		Holy Trinity Memorial Chapel, Domestic	
S. S.,* Sp. for support of a child in St.		and Foreign.....	80 34
Mary's Orphanage, Shanghai, China,		Home of the Merciful Saviour S. S.,*	
\$30; General, \$32.06.....	87 06	General.....	10 00
Doyletown—St. Paul's S. S.,* General.....	8 79	(Branchtown)—House of Prayer S. S.,*	
Eddington—Christ Church S. S.,* General	19 00	General.....	5 00
Gwynedd—Church of the Messiah S. S.,*		Incarnation S. S.,* General.....	163 46
General.....	13 14	Church of the Mediator Junior Aux.,	
Hulmeville—Grace S. S.,* General.....	18 00	General.....	16 50
Ithan—St. Martin's Chapel S. S.,* General.	26 24	Church of the Messiah S. S.,* General	
Jenkintown—Church of Our Saviour, Do-		(of which Babies' Branch, \$9.26).....	59 55
mestic, \$50; Foreign, \$50.....	100 00	Nativity S. S.,* General.....	128 24
Lansdowne—St. John's S. S.,* General....	49 25	Chapel of the Prince of Peace S. S.,*	
Lower Merion (Bryn Mawr)—Church of		General.....	70 00
the Redeemer, Wo. Aux., for Miss Sa-		Redemption S. S.,* Domestic, \$30; Fore-	
bine's work, Alaska, \$25; S. S.,* Gen-		ign, \$10.....	40 00
eral (of which Babies' Branch, \$23.33),		Resurrection S. S.,* General.....	118 65
\$99.89.....	124 89	(Roxborough)—St. Alban's S. S.,* Do-	
Marcus Hook—St. Martin's S. S.,* Domes-		mestic, \$5; Indian, \$5; Foreign, \$5;	
tic, \$10; Indian, 74 cts.; Colored, 40 cts.;		Sp. for Rev. J. L. Prevost, Alaska, \$5....	20 00
Foreign, \$8.86.....	20 00	St. Ambrose's Mission S. S.,* General....	5 00
Newtown—St. Luke's, Domestic, \$14; S.		St. Andrew's S. S.,* General.....	14 53
S. S.,* General, \$14.26.....	28 26	(West)—St. Andrew's S. S.,* Foreign,	
Norristown—St. John's S. S.,* General....	57 07	\$87.40; Domestic, \$93.09.....	180 48
All Saints' S. S.,* General.....	78 50	St. Barnabas's S. S.,* to assist in sending	
Norwood—St. Stephen's S. S.,* General....	25 23	volunteer to foreign field, \$20; Indian,	
Paoli—Church of the Good Samaritan S.		\$1.45; Domestic, \$10; General, \$125.74....	157 19
S. S.,* Domestic, \$4.70; Colored, \$4.63;		(Manayunk)—St. David's S. S.,* General	
Foreign, \$4.70.....	14 09	St. Faith's Mission S. S.,* General.....	176 07
Pequa—St. John's S. S.,* General.....	19 08	St. George's Chapel S. S.,* General.....	3 58
Philadelphia—Advent S. S.,* General.....	20 50	(West)—St. George's S. S.,* Foreign.....	30 00
Advocate S. S.,* General.....	120 00	St. James's, Domestic, \$350; Foreign,	
(Lower Dublin)—All Saints', Indian, \$30;		\$5.66; Colored, \$125; Sp. for St. Paul's	
Colored, \$35.96; S. S.,* Torresdale		Church, Kansas City, Kansas, for Re-	
Branch, \$36.58; Andalusia Branch,		moval Fund, \$10; Sp. for St. Gabriel's	
		Mission, East Berlin, Connecticut, for	
		Building Fund, \$15; Mrs. S. Dickson	

General, \$100; S. S.* General, \$194.88...	1,390 88
(Hestonville)—St. James's S. S.* General	32 62
(Northern Liberties)—St. John's S. S.* General.....	20 00
St. John Divine S. S.* Domestic.....	10 00
St. John Evangelist S. S.* General.....	50 00
St. Jude's S. S.* General.....	22 09
St. Luke's, Young Girls' Bible-class, Wo. Aux., for "Young Girls'" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
(Bustleton)—St. Luke's S. S.* Domestic, \$64.10; Foreign, \$64.10.....	128 20
(Germantown)—St. Luke's S. S.* General (of which Babies' Branch, \$16.56).....	149 44
(Frankford)—St. Mark's S. S.* General (of which Babies' Branch, \$13.81).....	63 81
St. Martin's-in-the-Fields S. S.* Domestic, \$4; Indian, \$2.63; Colored, \$3.35; General, \$58.30.....	68 28
(West)—St. Mary's S. S.* General (of which Babies' Branch, \$18.58).....	88 19
St. Matthew's S. S.* General.....	100 00
St. Matthias's S. S.* General.....	252 22
(Chestnut Hill)—St. Paul's, Babies' Branch,* General.....	47 00
St. Peter's S. S.* General.....	101 34
(Germantown)—St. Peter's, Wo. Aux., for freight to Africa, \$2; Brotherhood St. John, Wo. Aux., Sp. for Miss Muir, Athens, Greece, for sufferers, \$2; S. S.* (of which Babies' Branch, \$14.88), General, \$237.43.....	241 43
(West)—St. Philip's S. S.* General.....	48 59
St. Stephen's S. S.* Domestic.....	69 67
(Manayunk)—St. Stephen's S. S.* (of which Babies' Branch, \$15), General... St. Simeon's, Wo. Aux., for salary of Bishop Wells, Spokane, \$30; S. S.* Sp. for Bishop Barker, Olympia, \$10; Sp. for Bishop White, Indiana, \$10; General, \$169.56.....	55 58
(Rozborough)—St. Timothy's* (of which Babies' Branch, \$4.07), General.....	219 56
(West)—Church of the Saviour S. S.* (of which Babies' Branch, \$15.69), General (Oxford)—Trinity Church, Wo. Aux., General, \$20.13; S. S.* General, \$31.11. (Southwark)—Trinity Church S. S.* General, \$83.16; Sp. for Rev. J. L. Prevost, Alaska, \$10.....	111 73
Zion S. S.* General, \$200.29; Colored, \$5.38.....	292 98
Mr. C. Morton Smith, General.....	51 24
"A Friend," General.....	93 16
Sally M. Wain, General.....	205 67
(Chestnut Hill)—Mrs. P. Camblos, General.....	100 00
Mrs. Andrew H. Miller, General.....	100 00
Mrs. Chas. W. Henry, General.....	1,000 00
Mrs. J. J. Houston, \$100; Miss E. Blakiston, \$20; Miss M. J. Blakiston, \$10; General.....	100 00
(Germantown)—Miss Randall, Wo. Aux., Sp. for Christmas gifts for St. Mary's Hall, Shanghai, China, \$2.....	130 00
Rev. Benjamin Watson, D.D., General.....	2 00
Through Miss Mary Lewis, for "St. Luke's" scholarship, St. John's College, Shanghai, China.....	10 00
"A Friend," General.....	40 00
Mrs. Cox, Wo. Aux., for "Grace" scholarship, St. John's College, Shanghai, China.....	2 61
Phoenixville—St. Peter's, General.....	20 00
Plumsteadville—Church of the Holy Spirit S. S.* General.....	46 77
Radnor—St. Martin's S. S.* General.....	6 29
Ridley Park—Christ Church S. S.* General.....	34 50
Rockdale—Calvary S. S.* Foreign.....	16 35
Rockledge—Mission S. S.* Indian, \$1.07; General, \$31.48.....	39 47
Swathmore—Trinity Mission S. S.* General.....	32 55
Upper Merion—Christ Church S. S.* Sp. for Bishop Morris, for mission work in his diocese.....	8 56
St. Paul's Memorial, for Haiti.....	45 84
Wayne—St. Mary's S. S.* General.....	3 91
West Chester—Church of the Holy Trinity S. S.* General.....	24 74
West Whiteland—St. Paul's, Foreign.....	135 09
Whitemarsh—St. Thomas's S. S.* General	2 00
Yardley—St. Andrew's S. S.* General.....	66 24
Miscellaneous—Branch Wo. Aux., for salary of Bishop Wells, Spokane, \$225; for salary of woman missionary Alaska, \$50; Sp. for Bishop Rowe Alaska, \$35; Foreign Committee, Sp. for Foreign Missionaries' Insurance Fund, \$9.50; for salary of Miss Higgins, Africa, \$122; for salary of Miss Babcock, Japan, \$100; Foreign, \$235.25; for Bishop Ferguson's Divinity-school, Africa, \$36.03; for evangelistic work, Japan (from sale of Mr. Ambler's magazine), \$2.40.....	11 68
Collection Diocesan Convention, Pennsylvania, General.....	815 18
PITTSBURGH—\$13,350.03	34 24
Allegheny—Mr. and Mrs. Felix R. Brunot, Sp. for Christian Home for Lepers at Ngan-king, China (of which for building, etc., \$3,000; for endowment, \$10,000.....	13,000 00
New Castle—Trinity Church, Junior Aux., Sp. for scholarship, Shoshone Agency, Wyoming.....	10 00
Pittsburgh—Calvary, Sp. for Rev. L. L. Kinsolving's work, Church of the Saviour, Rio Grande, Brazil.....	31 00
St. Peter's, Junior Aux., Sp. for Emily Mackay cot, St. Mary's Orphanage, Shanghai, China.....	30 00
"Z," for "J. H. B." scholarship, St. John's Mission, Cape Mount, Africa....	25 00
Mr. John B. Jackson, Sp. for Church of the Saviour, Rio Grande, Brazil.....	250 00
Uniontown—St. Peter's, Young People's Missionary Society, Sp. for India.....	2 30
Washington—Trinity Church S. S.* for China.....	1 73
QUINCY—\$2.00	
Peoria—J. A. and N. Dickinson, General...	2 00
RHODE ISLAND—1,895.43	
Barrington—St. John's, Domestic, \$3.03; Foreign, \$3.36.....	6 39
Cranston—St. Bartholomew's S. S.* General.....	4 48
Crompton—St. Philip's, Foreign.....	2 00
East Greenwich—St. Luke's, Wo. Aux., for salary of Miss Bull, Japan.....	10 00
Middletown—St. Columba's, Wo. Aux., for salary of Miss Bull, Japan.....	8 27
Newport—Trinity Church, for Indians.....	55 51
Pawtucket—Advent, \$8.30; S. S.* \$17.30—for Domestic, \$7.60; Foreign, \$12; for Colored, \$3; Indian, \$3.....	25 60
Portsmouth—St. Paul's, Wo. Aux., for salary of Miss Bull, Japan.....	5 00
Providence—All Saints' Memorial, Domestic, \$26; Foreign, \$21.....	47 00
Grace, Wo. Aux., for salary of Miss Bull, Japan, \$6.38; S. S.* General (additional), \$4.64.....	11 02
Church of the Redeemer, Wo. Aux., for salary of Miss Bull, Japan.....	20 00
Church of the Saviour, Wo. Aux., for salary of Miss Bull, Japan.....	5 00
St. Andrew's, Wo. Aux., for salary of Miss Bull, Japan.....	3 00
St. James's, Domestic.....	38 00
St. John's, Domestic, \$480.50; Indian, \$114.10; Colored, \$182; Foreign, \$578.50; for Mexico, \$43; Sp. for Mrs. Hooker's School, \$50; Wo. Aux., for salary of Miss Bull, Japan, \$26.....	1,474 10
St. Paul's, Wo. Aux., for salary of Miss Bull, Japan.....	2 00
St. Stephen's, Wo. Aux., for salary of Miss Bull, Japan.....	5 00
Mrs. Philip Allen, Wo. Aux., for salary of Miss Bull, Japan.....	21 00
Westerly—Christ Church, Foreign, \$19.33; Wo. Aux., for salary of Miss Bull, Japan, \$25.....	44 33
Woonsocket—St. James's S. S.* General..	29 00
Miscellaneous—Mrs. J. C. Brown, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	50 00

Branch Wo. Aux., for salary of Miss Bull, Japan, \$3.73; for "Emily Waterman" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	28 73
SOUTH CAROLINA—\$108.51	
Anderson—Grace S. S.,* General.....	11 00
Charleston—Grace, "A Member," General, \$52.92; Junior Aux., Sp. for Mr. Ingle's work, China, \$25.....	77 92
Columbia—St. Augustine's Mission S. S.,* Domestic and Foreign.....	3 34
Kingstree—St. Alban's Chapel, Domestic, \$5.50; Foreign, \$5.50.....	11 00
Mars Bluff—Christ Church, Miss Meta M. Rogers, for China.....	25
Miscellaneous—Branch Wo. Aux., General.....	5 00
SOUTHERN OHIO—\$180.78	
Chillicothe—St. Paul's, \$72.33; S. S.,* \$20, General.....	92 33
Cincinnati—Church of Our Saviour S. S.,* General, \$45; Sp. for Bishop Kendrick, New Mexico and Arizona, \$18.....	63 00
Dresden—Zion S. S.,* General.....	9 00
Lancaster—St. John's S. S.,* General.....	6 45
Madisonville—Holy Trinity Church S. S.,* General.....	10 00
SOUTHERN VIRGINIA—\$127.47	
Augusta Co. (Staunton)—Trinity Church, Junior Aux., for "Lizzie Gay Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	15 00
Bedford Co. (Bedford)—Wo. Aux., General.....	50
Charlotte Co. (Aspinwall)—Beechwood Mission School,* Colored, \$3; Foreign, \$3.19.....	6 19
James City Co.—Blissland Parish, Foreign.....	10 00
Mecklenburg Co. (Boydton)—St. Luke's, Sp. at discretion of Rev. J. C. Ambler, Japan.....	6 62
Norfolk Co. (Norfolk)—St. Luke's, Second Circle, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	10 00
Miscellaneous—Junior Branch Wo. Aux., Sp. for "Bishop Randolph" crib, St. Mary's Orphanage, Shanghai, China.....	30 00
Branch Wo. Aux., General, \$28.16; Sp. for Miss Packard's work, Brazil, \$21.....	49 16
SPRINGFIELD—\$18.56	
Carrollton—Trinity Church S. S.,* General.....	5 20
Collinsville—Christ Church S. S.,* General.....	6 11
Springfield—Ascension, Domestic and Foreign.....	7 25
TENNESSEE—\$45.00	
Greeneville—St. James's S. S.,* General... ..	10 00
Memphis—Calvary, Wo. Aux., General... ..	20 00
Nashville—Christ Church S. S.,* Sp. for Mexico.....	15 00
TEXAS—\$1.55	
Harrisburg—Holy Cross Mission, Domestic.....	1 55
VERMONT—\$46.00	
Fairhaven—St. Luke's, Wo. Aux., Sp. for Bishop Rowe, Alaska.....	10 00
Lyndonville—Rev. Stephen H. Alling, Indian.....	2 00
Rutland—Trinity Church S. S.,* General.. ..	34 00
VIRGINIA—\$251.84	
Alexandria Co. (Alexandria)—Christ Church, "A Friend," \$12; through "B. W. A.," \$32.50; Sp. for Rev. J. L. Patton, Nara, Japan.....	44 50
Clarke Co. (Millwood)—King's Church, "Whatsoever Circle of King's Daughters," for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, near Monrovia, Africa.....	12 10
Essex Co. (Laretto)—Miss Nannie W. Bay-	
lor, Indian, \$4.20; Sp. for Osuga Orphanage, Japan, \$5.....	9 20
Fauquier Co. (Markham Station)—Proceeds from lecture on Japan, for Japan Frederick Co. (Middletown)—"W. B. E.," Indian.....	13 29
Gloucester Co. (Abingdon)—Abingdon Parish, Foreign.....	1 00
Henrico Co. (Richmond)—Grace, Sp. for support of "Violet," Osaka, Japan, through Miss L. Bull, \$20; S. S. for "Susie Morris" scholarship, St. Margaret's School, Tokyo, Japan, \$6.....	10 00
Monumental Church, Young Girls' Society, Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Japan.....	26 00
Loudoun Co. (Middleburg)—Emmanuel Church, Japan.....	10 00
(Addie)—St. John's Parish, Church of Our Redeemer, Japan.....	18 60
Miscellaneous—Babies' Branch, Wo. Aux., for School at Anvik, Alaska, \$35; Sp. for St. Mary's Orphanage, China, \$35; Sp. for Mr. Osuga's Orphanage, Japan, \$35.....	2 15
WASHINGTON—\$548.77	
Prince George Co. (Croom)—St. Thomas's S. S.,* General.....	3 47
(Fayetteville)—Epiphany S. S.,* General.....	3 94
Prince George's and Charles Co.—St. John's Parish, "B. M. C.," General.....	1 00
District of Columbia (Georgetown)—Grace Church Missionary Society, General... ..	3 50
(Rock Creek)—St. Paul's, Domestic, \$5; Foreign, \$5.....	10 00
(Washington)—Ascension, Domestic, \$16.50; Indian, \$3; Colored, \$4; Foreign, \$9.50; General, \$24.83.....	57 83
St. John's Parish, Rev. Dr. and Mrs. Mackay-Smith, Domestic and Foreign.....	100 00
St. John's, St. John's Bible-class, "China Committee" (Preparatory) scholarship, St. John's College, Shanghai, China.....	50 00
Mrs. H. W. Meyer, Domestic, \$200; Foreign, \$50.....	250 00
St. Paul's S. S.,* General.....	10 53
"Hope," General.....	50 00
Montgomery Co. (Poolesville)—St. Peter's, Sp. for Rev. J. C. Ambler, Japan.....	8 00
St. Mary's Co. (Chaptico)—King and Queen Parish, Christ Church S. S.,* General.. ..	50
WESTERN MICHIGAN—\$33.24	
Benton Harbor—Holy Trinity Church S. S.,* General.....	5 81
Ionia—Junior Aux. for "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan.....	5 00
Grand Rapids—St. Bede's Deaf-Mute Mission, Domestic and Foreign.....	5 13
St. Mark's, Industrial Band, Wo. Aux., "Dr. Cuming" scholarship, St. Paul's School, South Dakota, \$5; Colored Salary Fund, \$7.....	12 00
Greenville—St. Paul's, "Thank-offering," Domestic.....	1 00
Schoolcraft—St. Stephen's, General.....	4 30
WESTERN NEW YORK—\$1,291.25	
Batavia—St. James's, Wo. Aux., Sp. for salary of Miss Taylor, Nevada.....	5 00
Bath—St. Thomas's, Wo. Aux., for salary of Miss Francis, South Dakota, \$5; for salary of Miss Mann, Japan, \$5; Sp. for Training House, China, \$5.....	15 00
Brockport—St. Luke's S. S.,* Domestic and Foreign.....	91
Buffalo—Ascension, Wo. Aux., Sp. for Training House, China, \$2.50; Sp. for Miss Taylor's salary, Nevada, \$2.50....	5 00
Grace, Wo. Aux., Sp. for Training School, China, \$2; Sp. for salary of Miss Taylor, Nevada, \$5.....	7 00
St. Andrew's, Domestic, \$8.27; Colored, \$2.06; Foreign, \$2.50.....	7 83
St. Bartholomew's S. S.,* Domestic.....	4 69
St. James's, Wo. Aux., Sp. for Training	

ACKNOWLEDGMENTS.

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House, China, \$5; Sp. for scholarship, King Hall, Washington, D. C., \$2.....	7 00	MONTANA—\$295.52	
Canandaigua—Gift of James C. Smith, for investment.....	500 00	Boulder—St. Thomas's Mission, General....	10 00
Canaseraga—Trinity Church S. S.,* General.....	2 89	Deer Lodge—St. James's, General.....	32 15
Corning—Christ Church S. S.,* General, \$90.56; Wo. Aux., for salary of Miss Mann, Japan, \$10; salary of Miss Francis, South Dakota, \$5; Sp. for scholarship, King Hall, Washington, D. C., \$10.....	115 56	Dillon—St. James's, General (of which S. S.* \$46.50; Christian Endeavor, \$5.50).....	95 00
Geneseo—St. Michael's S. S.,* Domestic, \$9.72; Foreign, \$9.71; Wo. Aux., Sp. for St. Mary's School, Dallas, \$5.....	24 43	Great Falls—Incarnation, General.....	74 62
Geneva—St. Peter's S. S.,* General.....	64 10	Kalispell—Christ Church, General.....	19 35
Trinity Church, Colored, \$75.80; Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; Sp. for St. Mary's School, Dallas, \$6.....	85 80	Livingston—St. Andrew's Mission, General	16 90
Hammondsport—St. James's, Wo. Aux., Sp. for scholarship, King Hall, Washington, D. C., \$2.50; Sp. for Training House, China, \$2.50.....	5 00	Miles City—Emmanuel Church, General (of which Girls' Guild, \$14.30).....	16 95
Montour Falls—St. Paul's, Wo. Aux., for salary of Miss Francis, South Dakota.....	5 50	Missoula—Church of the Holy Spirit, General (of which Ladies' Guild, \$8; "A Friend," 40 cts.).....	15 80
Oakfield—St. Michael's S. S.,* General.....	15 00	Townsend—St. John's, General.....	10 90
Palmyra—Zion S. S.,* General.....	18 50	Virginia City—St. Paul's, General.....	3 85
Penn Yan—St. Mark's S. S.,* General.....	6 00	NEVADA AND UTAH—\$23.50	
Rochester—All Saints,* General.....	4 70	Delamar—All Saints', General.....	5 00
St. Andrew's, Wo. Aux., for salary of Miss Francis, South Dakota, \$5; Sp. for Training House, China, \$4.50; Sp. for Miss Taylor, Nevada, \$5.50; Sp. for scholarship, King Hall, Washington, D. C., \$10; S. S.,* General, 62 cts.....	25 62	Ely—Mission, General.....	7 10
St. Luke's, Wo. Aux., for salary of Miss Francis, South Dakota, \$5; Sp. for scholarship, King Hall, Washington, D. C., \$5; "Mothers' Meeting," Sp. for Training House, China, \$5.....	15 00	Pioche—Christ Church, General.....	1 40
Trinity Church, Wo. Aux., for salary of Miss Francis, South Dakota, \$2; Sp. for Training House, China, \$5.....	7 00	Reno—Trinity Church, General.....	10 00
"A Thank-Offering from Two Friends," Colored.....	100 00	NORTH DAKOTA—\$19.14	
"Tithe," General.....	1 00	Bathgate—Church of the Redeemer S. S.,* General.....	9 05
Scottsville—Grace S. S.,* General.....	6 85	Larimore—Mission,* } General.....	8 12
Sodus Point—Christ Church S. S.,* General.....	1 53	Milton—Mission*.....	1 97
Watkins—St. James's S. S.,* General.....	14 34	Pembina—Grace, General.....	
West Bloomfield—Mrs. Reid, Wo. Aux., for salary of Miss Francis, South Dakota, \$5; Sp. for Training-school, China, \$5; Sp. for King Hall, Washington, D. C., \$5; Sp. for St. Mary's School, Dallas, \$5.....	20 00	NORTHERN CALIFORNIA—\$5.00	
Miscellaneous—"O. W. T." Domestic, \$90; Colored, \$10; Foreign, \$100.....	200 00	Collinsville—St. James's, "Church-women," General.....	5 00
WEST VIRGINIA—\$11.26		OKLAHOMA AND INDIAN TERRITORY—\$22.03	
Point Pleasant—Christ Church, General..	11 26	Oklahoma.	
ASHEVILLE—\$4.02		Shawnee—Emmanuel Church, General....	1 00
Cullowhee—St. David's S. S.,* General....	2 52	Indian Territory.	
Valle Crucis—Blandina Jones,* General..	50	Coalgate—St. Peter's, General.....	2 28
Nonah—Mrs. N. C. Arthur, for Alaska.....	1 00	Hartshorne—Trinity Church, General.....	4 50
DULUTH—\$34.83		Muskogee—Grace, General.....	5 00
Glenwood—St. Paul's, Wo. Aux., General..	1 07	South McAlester—All Saints', General....	1 75
Hallock—St. John's S. S.,* General.....	11 09	Tahlequah—All Saints', General.....	3 50
Little Falls—Church of Our Saviour, Wo. Aux., General.....	1 81	Vinita—Mission, General.....	2 00
St. Cloud—St. John's, Wo. Aux., General..	7 00	Wagoner—St. James's, General.....	2 00
St. Vincent—Christ Church S. S.,* General	2 23	OLYMPIA—\$23.81	
Twin Lake—Samuel Memorial, Wo. Aux., General.....	21	Chehalis—Epiphany S. S.,* for Alaska....	10 77
White Earth—St. Columba's, Wo. Aux., General.....	3 42	Snohomish—St. John's S. S.,* General.....	5 18
Wild Rice River—Epiphany, Indian Government School,* General.....	3 00	Tacoma—St. Andrew's S. S.,* General.....	2 00
Miscellaneous—Branch Wo. Aux., Sp. for Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina.....	5 00	St. Peter's S. S.,* General.....	2 00
IDAHO—\$48.00		Trinity Mission S. S.,* General.....	3 86
Boise—St. Michael's S. S.,* for work in Idaho, \$24; Sp. for Mexico, \$24.....	48 00	SOUTH DAKOTA—\$177.45	
		Niobrara Deanery.	
		Cheyenne Reserve—St. John's S. S.,* General.....	13 34
		St. Stephen's S. S.,* General.....	6 87
		St. Paul's S. S.,* General.....	3 43
		Calvary S. S.,* General.....	2 46
		Ascension S. S.,* General.....	5 90
		Virginia Creek,* General.....	1 20
		Emmanuel Church S. S.,* General.....	5 27
		St. Thomas's S. S.,* General.....	2 44
		St. Andrew's S. S.,* General.....	1 35
		St. Mark's S. S.,* General.....	2 17
		St. John's School,* General.....	5 00
		Santee Reserve—Church of the Most Merciful Saviour, Colored, \$5; Foreign, \$6.65.....	11 65
		Chapel of the Beloved Redeemer, Foreign.....	4 87
		Chapel of the Holy Faith, General.....	3 20
		Sisseton Reserve—St. Mary's,* General....	43 19
		St. John Baptist's,* General.....	10 59
		St. James's,* General.....	17 45
		Standing Rock Reserve—St. Elizabeth's Mission, Babies' Branch, Wo. Aux., General.....	7 00
		Yankton Reserve—Chapel of the Holy Name, General.....	2 20
		Eastern Deanery.	
		Aberdeen—St. Mark's, Domestic, \$8; Foreign, \$2.....	10 00
		Dell Rapids—Church of the Living Water, Domestic and Foreign.....	2 00

ACKNOWLEDGMENTS.

<i>Pierre</i> —Trinity Church, General (of which S. S., * \$5.75).....	6 85	Interest, dividend, Domestic.....	15 00
<i>Vermillion</i> —St. Paul's S. S., * Domestic, 50 cts.; Foreign, 50 cts.....	1 00	Interest, Domestic, \$2,137.61; Foreign, \$695; General, \$250; Special, \$17.39.....	3,100 00
<i>Webster</i> —St. Mary's, Domestic, \$3; Foreign, \$2; S. S., * General, \$3.....	8 00	Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamaroux, including \$80 from surplus income.....	230 00
SOUTHERN FLORIDA—\$5.25		FOREIGN—\$85.46	
<i>Daytona</i> —St. Mary's, Domestic and Foreign (of which S. S., * \$4.25).....	5 25	<i>China, Shanghai</i> —St. Mary's Hall, sale of work, Wo. Aux. (of which Junior Aux., \$15), Sp. for support of St. Mary's Day-schools, China.....	47 25
THE PLATTE—\$43.78		<i>Japan</i> —Churches at Gojo and Kyoto, \$1.37, and at Otsu, 56 cts., General.....	1 98
<i>Ainsworth</i> —Mission, * General.....	10 00	<i>Liberia, Caldwell</i> —St. Peter's, General....	2 00
<i>Atkinson</i> —Mission, * General.....	89	<i>Clay Ashland</i> —Grace, General.....	7 00
<i>Bassett</i> —Mission, * General.....	1 05	<i>Kaipoo Station</i> —Thompson Memorial S. S., * General.....	3 00
<i>Bloomington</i> —Mission, * General.....	2 00	<i>New York Settlement</i> —St. Thomas's, General (of which Lenten Offering, \$1; Easter Offering, \$2).....	10 00
<i>Crawford</i> —Mission, * General.....	2 15	<i>West Africa, Monrovia</i> —Trinity Church S. S., * General.....	14 28
<i>Ewing</i> —Trinity Church, * General.....	30	LEGACIES—\$6,060.00	
<i>Johnstown</i> —Mission, * General.....	30	<i>C. Pa., Exchange</i> —St. James's, estate of Mrs. Martha E. Lyons, Foreign.....	10 00
<i>Kennedy</i> —All Saints' S. S., * General.....	1 10	<i>Ct., Middletown</i> —Estate of Miss Elizabeth H. Hubbard, to the Society.....	50 00
<i>Long Pine</i> —Mission S. S., * General.....	1 14	<i>N. Y., New York</i> —Estate of Charles Miles, Domestic, \$1,500; Foreign, \$1,500.....	3,000 00
<i>Fort Niobrara</i> —Mission, * General.....	2 48	<i>W. N. Y., Geneva</i> —Estate of James Simons, Domestic.....	3,000 00
<i>Fort Robinson</i> —Mission, * General.....	8 72	Receipts for the month..... \$62,455 41	
<i>O'Neill</i> —St. Patrick's S. S., * General.....	5 00	Amount previously acknowledged..... 394,652 76	
<i>Valentine</i> —St. John's S. S., * General.....	4 80	Total contributions, legacies and specials from September 1st, 1896..... <u>\$457,108 17</u>	
<i>Wood Lake</i> —Mission, * General.....	3 85	The Rev. F. Willis, of Red Lake, Minn., acknowledges with thanks a gift of \$50 toward purchasing a bicycle, from members of Trinity Church, Hartford, Connecticut.	
WESTERN COLORADO—\$10.40			
<i>Durango</i> —St. Mark's, General.....	6 00		
<i>Mancos</i> —St. Paul's, General.....	2 40		
<i>Rico</i> —St. Luke's, Miss Jane Rider, General	2 00		
WYOMING—\$3.50			
<i>Lander</i> —Trinity Church S. S., * General...	75		
<i>Shoshone</i> —Church of the Redeemer, Indian.....	2 75		
MISCELLANEOUS—\$3,384.35			
"Anonymous," Sp. for Rev. Mr. Ambler's work in Japan.....	15 00		
Through Rev. J. C. Ambler, Sp. for his work in Japan.....	22 85		
Contents of a Missionary Pocket, General.....	1 50		

APPROPRIATIONS, SEPTEMBER, 1896-1897.

DOMESTIC—(Of which for Indian Missions, \$47,762.76; for Missions to Colored people, \$57,920.00)	\$268,023 00
FOREIGN—.....	204,211 00

Total \$472,234 00

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1896.

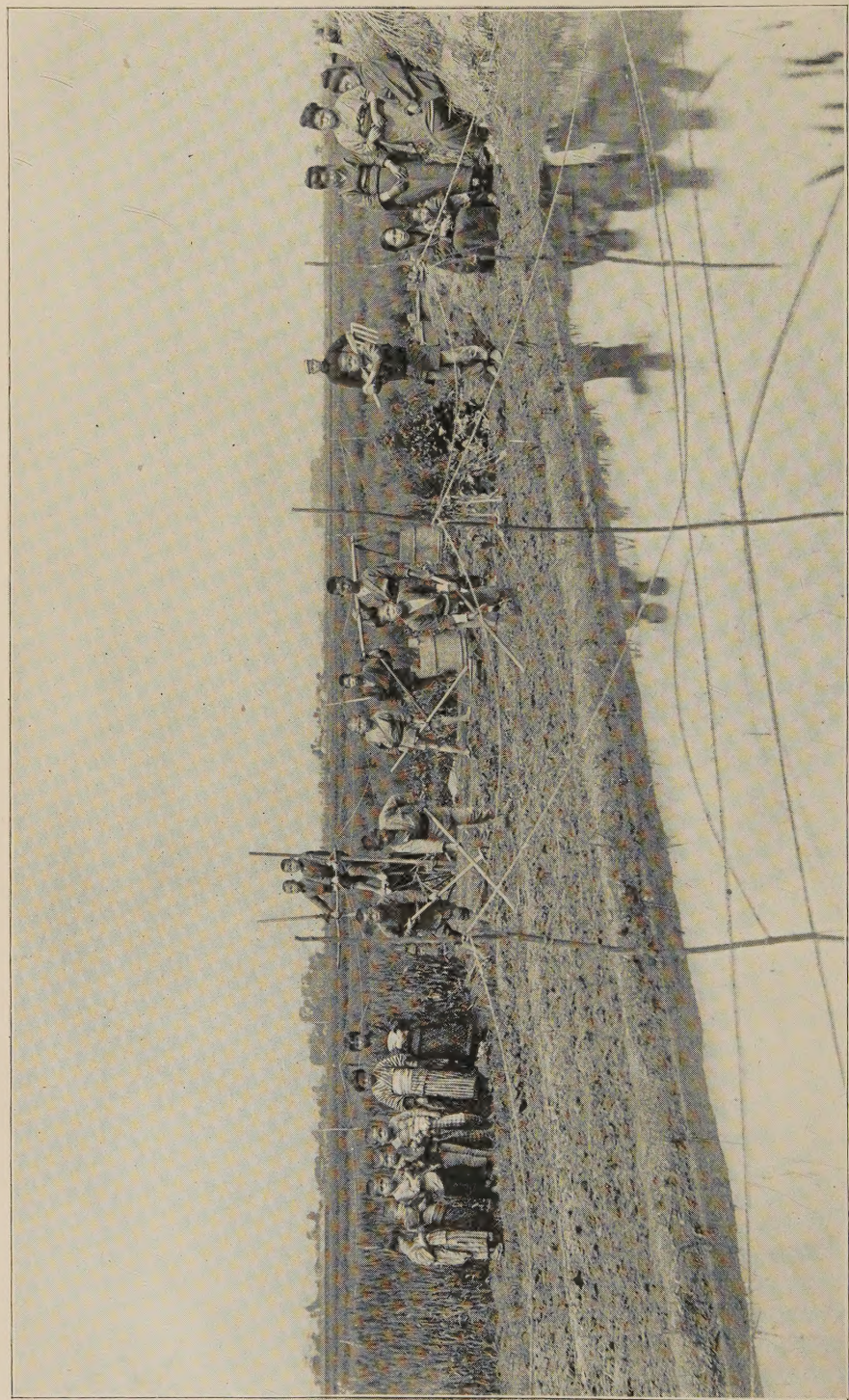
(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$22,445.50, Missions to Colored people, \$9,689.57, and one-half of general offerings, \$44,996.94).....	\$165,774 21
FOREIGN—(Including one-half of general offerings, \$44,996.94).....	137,214 37

Total..... \$302,988 58

Required from July 1st, 1897, to Sept. 1st, 1897, for Domestic Missions \$102,248 79
for Foreign Missions 66,996 63

Total required to September 1st, 1897 \$169,245 42



A VIEW OF THE FARM OF THE WIDELY LOVING SOCIETY, NEAR OSAKA, JAPAN.